

AN  
EXPOSITION  
OF THE FESTIVALL  
EPISTLES AND GOS-  
pels, vsed in our English

*Liturgie.*

TOGETHER WITH A REA-  
SON WHY THE CHVRCH  
did chuse the same.

By IOHN BOYS, *Doctor*  
of Diuinitie.

The second part from the Purification of blef-  
sed *Mary the Virgin*, to the feast of  
*S. Iohn the Baptist.*

Augustin. epist. 118. cap. 1. & lib. cont. Adimant. cap. 16.

*Celebrantes anniuersaria solennitate pascha, reliquasque  
Christianas dierum festiuitates non observamus tempora, sed  
qua illis significantur temporibus.*



AT LONDON  
Imprinted for *William Aspley.* 1614.

AN  
EXPOSITION

OF THE FESTIVAL

OF THE EPISTLES AND GOSPELS

READ IN OUR ENGLISH

CHURCH

TOGETHER WITH A REA-

SON WHY THE CHURCH

did choose the same.

By JOHN BOY, Doctor

of Divinity

The second part of the Exposition of the

second Canon of the Synod, to the effect of

the said Canon.

Augustus. 1718. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 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TO MY LOVING  
NEIGHBOVRS OF HOLLING-

burne, more principally to the Right

Worthy S<sup>r</sup>. FRANCIS BARNHAM

Knight, and THOMAS CVL-

PEPER Esquire.



Ell beloued in the best  
beloued, I haue lately  
preached these notes a-  
mong you, rather out  
of entire loue, then out  
of any triall of law: the  
which I now cheerefully dedicate vnto  
you, that (as S. Luke told noble *Theophi-*  
*lus* in a case not vnlike) *Tee may know the*  
*certaine truth of those things wherein ye*  
*haue bin instructed.* And for this cause I  
bow my knees vnto the God of all grace,  
that hee would (according to the riches  
of his glory) so blesse you with all hea-  
uenly blessing, in Christ Iesus his sonne,

## *The Epistle Dedicatorie.*

that ye may ioyne vertue with your faith:  
and with vertue, knowledge: & with know-  
ledge, temperance: and with temperance, pa-  
tience: and with patience, godlinesse: and  
with godlinesse, brotherly kindnes: and with  
brotherly kindnesse, loue: making you fruit-  
full in euery good deed, and abundant al-  
waies in the worke of the Lord. That hee  
would so strengthen vs by his spirit in  
our inner man, as that finding vs blame-  
lesse at the day of his comming, hee may  
pronounce to you, *Come yee blessed, &c.*  
& to me the very least of all his Stewards,  
*It is well done good seruant and trusty, thou  
hast been faithfull in little, I will make thee  
ruler ouer much: enter into thy Masters ioy.*  
The Father of mercies, and God of loue,  
print in your harts this scale of mine vn-  
fained affection toward you, to which I  
subscribe

*Tours in Christ and  
for Christ,*

**JOHN BOYS.**





# THE PURIFICATION ON OF SAINT MARIE THE VIRGINE.

The Epistle being the same which is appointed for the Sunday, is expounded among the *Dominicals* in due place.

The Gospell is written, *Luk. 2. 22.*

*When the time of their purification after the Law of Moses was come, &c.*

**I**T is the saying of S. Bartholmew, reported by <sup>a</sup> *Dionysius Areopagita*, that the Gospell is little, yet large: If we consider only the syllables, it is a very small booke; but if we examine the profound sense, <sup>b</sup> *mundus non capit*, it is so great, that (as S. Iohn speakes) the world cannot containe it. Example hereof is found in this present Chapter, abounding with as many wonders almost as words. Here you may reade, that *Marie* was at once both a wife and a maide, at once both a ~~wife~~ <sup>mother</sup> and a midwife, bringing forth a sonne who was her father, by whom all things were made, swadling him in cloutes, and laying him in a cratch, who <sup>c</sup> filled heauen and earth. Here you may reade how the Word in the beginning infinite and incomprehensible, was not onely circumscribed, but also circumcised. Here you may

B

reade,

<sup>a</sup> *Myſt. Theo. log. cap. i.*

<sup>b</sup> *Iohn 21. 25.*

<sup>c</sup> *Ierem. 23. 24.*

<sup>d</sup>. *Ardens hom.*  
in *Euangel.*  
purific.

reade,<sup>d</sup> that the pure was purified, God offered, and the Redeemer redeemed. Here you may reade, that a glorious Angell attended silly shepherds, and that a child of twelue yeeres old confounded the Doctors in his disputations, and that a dying man vttered songs in stead of sobs. In the words allotted for our text,

3. points are to bee confi- dered espe- cially, the	Purifica- tion	} of	[ <i>Marie: When the time of her purification was come.</i> <i>Christ: They brought him to Hierusalem to pre- sent him to the Lord, &amp;c.</i> <i>Simeon: Behold, there was</i>
	Presen- tation		
	Commē- dation		

a man in Hierusalem whose name was Simeon, and the same was iust and godly, &c.

And this feast hath accordingly three names, as the Masters of ceremonies obserue. 1. *The purification of Marie.* 2. *The presentation and induction of Christ into the Temple.* 3. *Saint Simeons holy day.*

*When the time of their purification.* <sup>f</sup> Some reade, *ami*, his purification, our latter English Bibles and old Latine, *autūc*, her purification; Origine, Theophylact, Enthymius and many <sup>g</sup> moe, *autals*, as the text of our Communion booke here, *their purification*. And the reason hereof is plaine, <sup>h</sup> because Christ is presented in the Temple, so well as Marie purified, both vndergoe the Law, though in equitie neither of them are bound to the rites of the Law concerning purification.

*After the Law of Moses.* The Law, saith <sup>i</sup> Luther, is not *adiutorium* sed *monitorium*. it takes not away sin, but only bringeth vs to the knowledge of sinne, and to the remedie for sinne; vnto the knowledge and true feeling of sinne, Rom. 3. 20. Galath. 3. 19. <sup>k</sup> because God wrote the Law not so much to forbid offences to come, as to make vs acknowledge our sinnes alreadie past, and now present; that considering our owne miserie wee might

<sup>e</sup> Baronius no-  
tation. in Rom.  
Martyr. Febr. 2.

<sup>f</sup> Apud Eras. &  
Maldonat.  
in loc.

<sup>g</sup> Translat. Hen.  
8. Castalio.  
Ro. Stephan.  
Marlorat.

<sup>h</sup> Calvin Aret.  
in loc.

<sup>i</sup> Loc. Com. Tit.  
de vsu spiritual.  
legis. See Epist.  
13. Sund. af-  
ter Trin.

<sup>k</sup> Luther. Tom.  
1. fol. 1.



might flie to his mercie. By the Law wee know sinne, by sinne we learne to know our selues, and in knowing our selues, wee renounce our selues, and come vnto Christ the salue for sinne, being the <sup>1</sup> lambe of God, who taketh away the finnes of the world, refreshing all such as groane vnder the burden of their offences, Mar. II. 28. and thus (as <sup>m</sup> Paul speakes) the Law is our schoolemaster vnto Christ, and Christ is the <sup>n</sup> ende of the Law: *Finis perficiens non interficiens*, quoth <sup>o</sup> Augustine, not the destruction of the Law, but the consummation, as being the very marke, at which all the ceremonies of *Moses* aimed: as in this Rite concerning the purifying of women, almighty God insinuated to the Iewes his people their originall corruption, how they were <sup>q</sup> conceived in sinne, and borne in iniquitie, *prius damnati quam nati*, being the sonnes of <sup>r</sup> wrath afore they were seene in the world, vncleane in their conception, vncleane in their birth, vncleane in their life, and so consequentlie that they need the blood of Christ, prefigured in their daily sacrifice, to cleanse them from all sinne both originall and actuall. 1. Iohn 1. 7.

The children of Israel had continued among the superstitious Egyptians a long time without any Law of God written, and therefore being now deliuered from them, and yet inclined to their idolatrie, God out of his admirable wisdome (as most interpretours auow) did so charge them with a multitude of sacrifices and ceremonies in his written word, <sup>f</sup> as that they should neither haue leisure to make new of their owne, nor yet lust to follow the fashions of other. And in this almost infinite number of *Iudicials* and *Ceremonials*, euery one (though in appearance neuer so little) hath a *moral*: as, *Thou shalt not take the dam with the young*, Deut. 22. 6. *Thou shalt not seeth a kid in his mothers milke*, Exod. 23. 19. moueth vs to compassion and pitie. *Thou shalt not muzzle the mouth of the ox that treadeth out the corne*, Deut. 25. 4. teacheth in <sup>e</sup> *Pauls* exposition this lesson,

D 2

that

<sup>1</sup> Ioh. I. 29.

<sup>m</sup> Galat. 3. 24.

<sup>n</sup> Rom. 10. 4.

<sup>o</sup> Contra aduers.  
legis & prophet.  
lib. 2 cap. 7.

<sup>p</sup> Melancthon.

Mart. Mollerus  
post. in los.

<sup>q</sup> Psal. 51. 5.

<sup>r</sup> Ephes. 2. 3.

<sup>f</sup> Tindal. prolog.  
in Exod.

Dr. Whitgift.  
def. of his an-  
swere to the  
admo. fol. 305.

<sup>e</sup> 1. Tim. 5. 18.

<sup>u</sup> 1. Cor. 9. 10.

<sup>x</sup> Dr. Whitgift  
ubi sup. fol. 535.  
Kilins & Mol-  
lerus in loc.

<sup>y</sup> Dist. 5. cap.  
hæc quæ.

<sup>z</sup> Dr. Whitgift  
ubi supra.

<sup>a</sup> Gen. 2. 16.

<sup>b</sup> Melanct. in  
cap. pueril. de  
3. præpt. &  
Tom. 2. fol. 362.

<sup>c</sup> See the refor-  
med politike  
written by Iohn  
Fregucl of  
Graunt.

<sup>d</sup> T. C. apud Dr.  
Whitgift ubi  
sup. fol. 536.

& Hooker ec-  
clesi. polit. lib. 5.  
§. 74.

that the labourer is worthie of his wages, especially the Preachers of the Word, for that law was not written out of Gods care for oxen, but altogether for <sup>u</sup> our sakes, insinuating, That hee which eareth should eare in hope, and that he who thresheth in hope, should be partaker of his hope: if we haue sowne vnto you spirituall things, is it a great thing if we reape your carnall things? So likewise in the ceremonie touching purification, Leuit. 12. there is some thing *moral*. as namely, that the <sup>x</sup> weaknes of women after their childbirth might be relieued, and the lust of intemperate husbands a while restrained. Now that which is ceremoniall is abrogated vtterly, but the moral is perpetual, and ought to continue still in the Church vntill the worlds end: and therefore howsoeuer women in our age bee not tied either by the law Common or <sup>y</sup> Cannon, (much lesse by the Gospell it selfe) to the precise number of daies, and particular oblations of the Iewes: yet it is meet (I might say, more necessarie) that they should keepe in a conuenient time for the recouering of their strength, and when they come to the Church, in stead of the Iewish offering, to present vnto the Lord Christian sacrifices of prayer and praise, for *preserving them in the great danger of child-birth*, <sup>z</sup> as also for their deliuerance by Christ from that sinne, whereof <sup>a</sup> that infirmitie is an euermlasting testimo- nie: and assuredly whosoever shall out of insolent con- tempt neglect this dutie sinneth against the rules of na- ture, yea the God of grace. For it is a conclusion ortho- doxall in Diuinity that the politicall and ceremoniall lawes of the Iewes are abrogated in the particular on- ly, not in the generall: in the circumstance, not in the substance: <sup>b</sup> *quoad speciem, non quod genus*: as in ob- serving the sabbath, in paying of tithes, in purifying of women, and the like. Or as <sup>c</sup> other abolished as concer- ning the letter, but in force concerning the spirit.

Whereas it is <sup>d</sup> objected, If there should bee *solemne and expresse giuing of thanks in the congregation for*  
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every benefit either equall or greater then this which any singular person in the Church doth receiue, we should not onely haue no preaching of the word, nor ministring of the Sacraments, but we should not haue so much leisure as to doe any corporall or bodilie worke, but should bee like the Messalian heretikes who did nothing else but pray; answer is made, that these schismaticall opposers are to themselves opposite. Elsewhere they mislike the booke of Cominon Prayer for want of thankesgiuing for benefits receiued, and heere they condemne it for appointing thanks to bee giuen for deliuerance from sinne, from manifold perils and dangers, and for the encrease of Gods people; the which are publike blessings though a priuate person more particularly giue the thanks. Againe, it would trouble their heads exceedingly to find out so many benefits greater or equiualent to the goodnesse of God toward women in child-bed; for as <sup>c</sup> Melancthon is bold to write, Child-bearing is *magnum miraculum*, a miracle so great, that the <sup>f</sup> Prophet saith in consideration hereof, *I will giue thanks vnto thee, for I am fearefully and wonderfully made*. But howsoeuer it be, this one thing is certaine, that it is better to be like such heretikes as doe nothing else but pray, then to be such schismatikes as doe nothing else but prate.

Concerning the wearing of the vaile, we say <sup>g</sup> that it is not an ecclesiasticall Canon, but a ciuill custome: not an iniunction of the Church, but the fashion of our countrie, as wearing of new gloues at mariages, and blackes at funerals. An attire for such a time not onely decent and graue, but also most vsefull and conuenient. As for the name of *offring*, applied to the Curates accustomed dutie: wee say that as the life of the Clergie is spent in the seruice of God, so it is sustained with his reuenew. <sup>h</sup> Nothing therefore more proper then to giue the name of *oblations* vnto such payments, in token that we offer vnto God whatsoever his Ministers receiue. In a word, the thanksgiuing of women after child-birth

<sup>c</sup> Postil. in loc.

<sup>f</sup> Psal. 139. 13.

<sup>g</sup> Dr. Whitgift.  
*vbi sup.* fol. 537.

<sup>h</sup> Hooker. *vbi supra*.

according to the doctrine and discipline of the Church of England, performed not out of custome, but out of conscience: not to make the act of honourable marriage vncleane, but to blesse God for deliuerance from so manifold perils; is not a lewisch ceremonie, but a Christian dutie: the which (I thinke) distasteth onely such as haue either an ouerflowing of their gall, or an ouerweening of their wit.

The Law saith in the 12. of Leuiticus, If a woman by the seed of man shall conceiue and beare a child, she shall bereputed vncleane. *si suscepto semine pepererit*, &c. but the power of the most high <sup>i</sup> ouershadowed *Mary*, Christ was conceiued in her wombe not by the polluted seed of man: but by the vertue of the holy Ghost: and so by consequence <sup>k</sup> not tied vnto the law, for (as the lawyers say) where the reason of a statute, doth cease, there the statute hath his end. But the reason of the law concerning purification had no place in *Mary*, being a pure Virgine, both in her conception and in her childbirth also. See S. *Ambros. epist. 81. Augustin. contra Iulian. lib. 1. cap. 2. de ciuit. lib. 22. cap. 8. Thomas part 3. quest. 28. art. 2. Erasmus annot. in loc. Bellarmin. de sacram. Eucharist. lib. 3. cap. 6.* That Christ might appeare to be man, hee was borne of a woman: and yet that he might appeare to be God, he was borne of a <sup>l</sup> Virgin. <sup>m</sup> *Qui venit triste latificare seculum, ventris non constristauit hospitium. qui enim disrupta corporum membra in alijs poterat integrare tangendo, quanto magis in sua matre quod inuenit integrum potuit non violare nascendo?* See Creed, borne of the Virgin, and Epist. allotted for the Annunciation.

*Mary* then obserued the rites of purification (as <sup>n</sup> *Bernard* excellently) not for her selfe, but for our example. Christ was circumcised for vs, and *Mary* purified for vs, he needed no Circumcision who was the end of Circumcision; and she needed no purification as haueing conceiued by the holy Ghost: yet hee did vnder-

goe

<sup>l</sup> Luk. 1. 35.

<sup>k</sup> Theophylact.  
Euthym.  
Caietan. in loc.  
Bernard. ser. 3.  
de purificat.  
Thom. part. 3.  
quest. 37. art. 4.  
Sext. senen. bib.  
lib. 6. annot. 137

<sup>l</sup> *Maria mater esse potuit, mulier esse non potuit secundum integritatis corruptionem Aug. tract. 10. in Ioan.*

<sup>m</sup> Fulgentius.  
ser. de laudibus  
*Marie.*

<sup>n</sup> Ser. 7. in par.  
sermon.



goe the one, and shee performe the other. ° Hereby teaching vs to submit our selues vnto the present gouernment of the Church vnder which we liue; teaching vs I say so farre to seeke the peace of Ierusalem, as that wee should bee content to depart euen from our owne priuate right, rather then in any sort p scandalously preiudice the common good of the Church, enduring rather a mischiefe in our selues then an inconuenience in the state.

Mary ( knowing obedience to bee better then sacrifice ) performed the rites of purifying, albeit shee was not bound to the same. But schismatikes in our daies enioyned to keepe the ceremonies of the Church euen by that law which saith expressely, *Let euery soule be subiect vnto superiour authority*; hold dissolutenesse a resolutenesse, and breaking of ecclesiasticall orders a point of deuotion and piety, shedding (as it is said of *Ioab*) *the blood of warre in peace*. But if their zeale were such vnto the Gospell, as *Maries* was to the Law; they would rather wring themselues in the particular, then wrong the Church in the generall. I read in *Plinie*, how two Goates meeting on a narrow bridge, *non vim sed viam fecere*, they did not make away each other, but make way one for the other: as *Mutianus* an eye witness tells the tale, the one lying downe on his bellie suffered the other to passe ouer his backe, and so both escaped the danger of the ditch. In the time of the *Gothish* wars I find also, that a *Romane* souldior and a *Barbarian* casuallly falling into the same pit as they marched along the countrie, were so farre from contending one with another, as that they both agreed mutually to relieue each other, and so necessity making them friends (as *Procopius* reportes) they were drawne out of that hell, and safely deliuered againe to their Captaines and Companies. I would to God the separatist in this case had so much good wit as the *Goat*, or else so much good will as the *Goth*.

° Luther,  
Melanct.  
Culman.  
postil. in loc.

P Arboreus  
in loc.

9 I. Sam. 15. 22.

1 I. King. 2. 5.

1 Nat. hist. lib. 8.  
cap. 50.

1 De bello Go-  
thorum. lib. 2.  
circa prin.

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They brought him to Ierusalem to present him vnto the Lord, as it is written in the law of the Lord, every man-child that first openeth the matrix shall be called holy to the Lord. Almighty God in deliuering his Israel out of Egypts bondage<sup>u</sup> smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sat on his throne, vnto the first borne of the captiue that was in prison. And therefore<sup>x</sup> that his people might alway remember this benefit, hee commanded in his law that they should consecrate all their first borne to him. Exod. 13. 2. For this reason is rendred by God himselfe, Numb. 8. 17. *All the first borne of the children of Israel are mine, both of man and of beasts: since the day I smote euery first borne in the land of Egypt, I sanctified them for my selfe.* Now Christ is the first borne in many respects, first, in his Diuinity, being Gods<sup>z</sup> onely begotten sonne. Secondly in his humanity, being *Maries*<sup>a</sup> first borne sonne, for she bare none before him or after him. Thirdly, the first borne in grace, for he was the first man borne which being<sup>b</sup> offered vnto God was accepted of himselfe. Fourthly in power, being the first borne of the<sup>c</sup> dead. Fifthly the first borne, for that all of vs are<sup>d</sup> new borne through him. And therefore though he were not tied vnto the rites of the law, yet he suffered himselfe to be presented in the Temple for these reasons especially.

First, to shew that the<sup>e</sup> same God is author both of the Gospell and of the Law.

Secondly, in that the lawgiuer himselfe obeyed the law, he<sup>f</sup> teacheth all Princes to giue good example in obseruing their owne statutes. For an Emperour saith *Enagrius* is not to be counted thereafter as he gouerneth other, but as he ruleth and guideth himselfe, making his life a light for his subiects to follow. For<sup>h</sup> this cause the chiefe Magistrates among the Romans had burning lamps carried before them.

*i Publica nimirum res tum sibi constat & equum Imperium, cum rex quod iubet, ipse facit.*

Thirdly,

<sup>u</sup> Exod. 12. 29.

<sup>x</sup> Thom part. 3.  
quaest. 37. art. 3.  
Aretius et Mar-  
lorat. in loc.

<sup>y</sup> Heming. post.  
in loc.

<sup>z</sup> Iohn 3. 16.

<sup>a</sup> Mat. 1. 25.

<sup>b</sup> Ephes 5. 2.  
Heb. 5. 7. 9.

<sup>c</sup> 1. Cor. 15. 20.

<sup>d</sup> 1. Pet. 1. 3.

<sup>e</sup> 2. Cor. 5. 17.

<sup>e</sup> Origin. apud  
Thom. in loc.  
Idem Dormise-  
cure ser. in  
purific.

<sup>f</sup> Giron. ser. 1.  
in pur. Maria.  
& Eccles. hist. lib.  
3. cap. 1.

Idem Agapetus  
admonit. ad  
Iustinian.

<sup>h</sup> Paradinus in  
Symbol. Heroic.

<sup>i</sup> Actius syn.  
Epigram. lib. 1.



Thirdly, he submitted himselfe vnto the law, that hee might <sup>k</sup> redeeme those that were vnder the law. God became man, that men hereby might bee made Gods. He who was free, became seruant vnto all to make all free.

Fourthly, because the first borne presented in the Temple was a <sup>l</sup> figure of Christ, *the first borne among many brethren.* Rom. 8. 29.

Fifthly, that hee might <sup>m</sup> auoid occasion of scandall among the Iewes, and exhibite a patterne of meeknesse vnto all.

Sixthly, that being presented in the publike Temple, many good people might beare witnesse to him, as here you see *Simeon* and *Anna* did.

Seuenthly, that the world might be put in <sup>n</sup> possession and sefin of the Sauour. He was offered twice: first in the Temple, which is called his *morning sacrifice*: then on the Crosse, which is termed his *euening sacrifice*. In the one he was redeemed, in the other he did redeeme, *gining himselfe for vs an offering and a sacrifice of a sweet smelling sauour to God,* Ephel. 5. 2.

By this precept of *Moses*, and practise of *Mary*, <sup>o</sup> parents ought to learne that they beget children vnto God, and not to themselues or Satan; and therefore they must bee <sup>p</sup> forward in bringing their children to holy Baptisme: as *Ioseph* and *Mary* were in presenting Christ: consecrating them in their infancie to God, that afterward they may serue him in holinesse and righteousnesse all the daies of their life; that the ground may bring forth fruit in due time, you must haue both a good seedsman and good seed: <sup>q</sup> in education of children a good instructor is the seedsman, and good discipline the seed. For as base sluggishnes corrupts the best nature, so liberal instruction is able to correct the worst.

*Inuidus, iracundus, iners, vinosus, amator,  
Nemo adeo ferus est, ut non mitescere possit,  
Si modo cultura patientem commodet aurem.*

It

<sup>k</sup> Galat. 4. 5.

<sup>l</sup> Thom. part. 3.  
quæst. 37. art. 3.

<sup>m</sup> Idem ibidem,  
art. 4.

<sup>n</sup> Raulin. ser. x.  
in purific.

<sup>o</sup> Heming.

<sup>p</sup> Mollerus in  
declar. euang.  
purific.

<sup>q</sup> Plutarch. com.  
de liberis edu-  
candis.

<sup>r</sup> Horat. epist.  
lib. x.

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<sup>c</sup> *cit. lib. de fato.*

<sup>c</sup> *Consule Hieron. epist. ad Letam de instit. filie.*

<sup>u</sup> *Termes of the law tit. corruption of blood.*

<sup>x</sup> *Ephes. 6. 4. Literæ si bonæ fide tuum intraverint animum, nunquam amplius intrabit dolor. Senec. con. ad Helviam. y Bonavent. Beauxamis in loc. \* Ser. 2. in diuit. anar. os.*

It is reported of <sup>c</sup> *Stilpho Megareus*, a great Philosopher in his age, that hee was exceedingly giuen by nature to women and wine; but hee so tamed his vnbri-  
*bridled affections by good discipline, ut nemo unquam vinolentum illum nemo in eo libidinis vestigium viderit.*  
 Now for as much as children are taught more by <sup>c</sup> *pat-  
 terne* then by precept, by that they see men doe, rather  
 then by that they heare men say; parents ought in their  
 priuate families especially, to be lights and ensamples in  
 all holinesse and honestie. For (as it is in the prouerbe)  
*If both Horse and Mare trot, the colt will not amble.*  
 You desire that your children may haue strength and  
 beautie, yet both are suddenly consumed, either  
 through ache or age. You purchase titles of honour  
 for your posterity, yet <sup>u</sup> *blood* corrupted by treason or  
 felonie cannot bee restored againe by the Kings bare  
 grant without authoritie of Parliament. You rise vp  
 early and goe to bed late, that you may leaue wealth e-  
 nough vnto your babes, and yet one sparke of fire may  
 deuoure all their houses; and one quirke of law carry  
 from them all their lands at a trice. Manners onely  
 makes a man; if thou shalt afford thy sonne religious  
 and ingenuous education, it will euer sticke by him a-  
 mong all the changes and chances of this mortall life.  
 no sicknes can blast this beautie, no malice blot out this  
 honour, no fire consume this tenement, no law wrest  
 this inheritance from him. It will bee his comfort vntill  
 he die that you brought him yp <sup>x</sup> *in instruction and in-  
 formation of the Lord.*

*A paire of Turtle daues or two young pigeons* ] The  
 blessed Virgine obserued euery due circumstance of the  
 law. y The due time, *when the daies of her purification  
 were come.* The due place, *they brought him to Ierusa-  
 lem, and presented him vnto God in the Temple.* The due  
 oblation, *a paire of Turtle dones, &c.* As she spared no  
 paines in comming to the Temple, so no pence in offer-  
 ring. Saint <sup>x</sup> *Basile* complained of the couetous rich in  
 his



his age, because they performed onely that kind of deuotion which is without cost, as to pray for fashion, and to fast out of miserie; but they would not afford one halfpennie to the poore. So many men in our daies are content to heare Gods holy word read and preached with their elbowes on a cushion, and hats on their heades, and if need bee they will also make bitter inuectiues against Atheisme and Poperie: but if the parish impose but an ordinarie charge toward the repairing of the Church, or the Pastour require but accustomed offerings for his necessary maintenance; you shall haue them as the <sup>a</sup>bulrush in a wet place so drie, that an oblation is as hardly got from them as a sword from a souldiour, or a new coat from a child. *Mary* did offer according to her estate; for whereas the <sup>b</sup>law requireth of the rich a lambe, but of the poore two turtles, or two young pigeons: it is said heere that shee brought the poores offering. And therefore the Papists vsually painting her in exceeding rich attire, and in making her a great Ladie of stately port: feed the peoples eyes with bables, & their eares with fables: for (to make themselves in this case Iudges of themselves) it is not our obseruation onely, but also their <sup>c</sup>owne collection in their postils and sermons vpon this scripture. Nay their famous Iesuite <sup>d</sup>Maldonate doth affirme that all expositors haue this glosse, further adding out of his owne coniecture that *Marie* did not offer two Turtles, but two young pigeons, & *quia facilius reperiri, & quia minore pretio emi potuerunt*: because young Pigeons are prouided more easily both in respect of paines and price. Here then is matter of comfort for the <sup>e</sup>poore, of feare for the rich, of instruction for all. Of comfort against pouerty, because the Lord of Lords hauing all things at his command vouchsafed to bee borne of a poore Virgin, according to that of <sup>f</sup>Paul, *he being rich for our sakes became poore, that wee through his pouertie might be made rich*. Of feare for the wealthie, because *Mary* descen-

<sup>a</sup> Bonauent.  
diet. salut. ca. 20.

<sup>b</sup> Leuit. 12.8.

<sup>c</sup> Pet. de palud.  
Dicz.  
Dormisecure.  
Raulin.  
Didat de Yanguas, Giron  
& alij.

<sup>d</sup> Com. in loc.

<sup>e</sup> Heming.

<sup>f</sup> 2. Cor. 8.9.

<sup>g</sup> Esay 5.8.  
<sup>h</sup> Psal. 49. 11.

<sup>i</sup> Ecclesiast. 1. 4.

<sup>k</sup> Luk. 1. 52.  
<sup>l</sup> Psal. 113. 6.

<sup>m</sup> Mark. 12. 42.

<sup>n</sup> Didac. de  
Yanguas con. 3.  
de oblat. Christ.  
<sup>o</sup> Simon. de  
cassia.

<sup>p</sup> Cant. 2. 12.  
<sup>q</sup> August. me-  
dita. cap. 13.  
<sup>r</sup> Dormisecure.  
ser. de purific.  
Marie.

descending of a noble line, yea from princely loynes, is said heere to bee so beggerly, that shee was not able to buy a lambe for her offering. It is the fashion of great men (as the <sup>g</sup> Prophet complained in his time) to lay field to field, and to ioyne house to house, <sup>h</sup> calling their lands after their owne names, entailing their estate to childrens children, & making it (as the lawyers speake) a perpetuities. But <sup>i</sup> one generation passeth, and another generation succeedeth; hee that is higher then the highest, often <sup>k</sup> puls downe the mighty from his seate, and exalteth the poore man out of the <sup>l</sup> mire, that hee may set him euen with the Princes of his people. For in one age you may behold the gentlemans heire serue his owne farmours issue. Lastly, this affords instruction for all, intimating that wee must offer vnto God the sacrifice due to God. If we cannot giue much, he will accept of a little, of the Virgins two pigeons, of the widdowes one <sup>m</sup> farthing. Wee may not spend all in our house, much lesse in the tap-house; some thing is to be laid out vpon Gods house, for his seruice, for his honour, if not a lamb, yet a paire of Turtle doves, or two young pigeons.

<sup>n</sup> Mystically, the blessed Virgin did offer a lambe, but it was her owne sonne the Lambe of God, <sup>o</sup> *Agnus qui praefiguratus est ab origine mundi oblatu est in fine mundi*: and she did offer a young pigeon, but it was her owne sonne conceived of the holy Ghost, appearing in the likenesse of a doue, Matth. 3. 16. And shee did offer a Turtle, but it was her owne sonne, of whom it is said, <sup>p</sup> *the voice of the Turtle is heard in our land*. Our blessed Sauour being <sup>q</sup> *& sacerdos & sacrificium, & victor & victima*, the sacrificer and the sacrifice for the sinnes of the whole world <sup>r</sup> was offered, first by God his father; secondly, by the Virgin his mother, thirdly, by his owne selfe. God sent him into the world, the Virgin present, and the legall sacrifice represent him in the Temple, but himselfe did offer himselfe actually for our sinnes on the Crosse.

And



And behold, there was a man in Hierusalem whose name was Simeon ] Two things are requisite in a sufficient witnesse, vnderstanding to know the truth, and honestly to speake what he knoweth. Old Simeon in testifying of Christ had both, a good vnderstanding, as hauing a reuelation giuen him of the holy Ghost that hee should not see death untill hee first saw the Lord Christ: and a great honesty, being iust and godly, or deuout, outwardly to the world iust, inwardly to himselfe godly. For his workes, he was iust in his dealing with men: for his faith, he was deuout in the seruice of God. These two deuotion and iustice, comprehend all the whole law: deuotion all the duties of the first table; iustice all the duties of the second. Deuotion is the mother, Iustice the daughter, because the true feare of God bringeth forth alwaies vpright cariage toward men. It is not reported here that he was so righteous as that he needed not another righteousness, for he looked for the consolation of Israel, acknowledging in his song, Christ for his sauour; y but that he liued (as it is said of Zacharias and Elizabeth in the former Chapter) unblameable before men. The word *εὐλαβία* is translated <sup>z</sup> *pious*, <sup>a</sup> *religious*, <sup>b</sup> *timoratus*, one who <sup>c</sup> feared God: and this feare was not seruile, but filiall. Hee did not feare God as a bad seruant, fearing the stripes of his great master: but as a louing sonne, fearing to displease his good father. <sup>d</sup> *Et timebat cum dilectione, & diligebat cum timore*. He was in his course so carefull to doe the will of our heavenly father, as that he feared with a pious loue, and loued with a reuerent feare. <sup>e</sup> *Solicite pius & omnia timens ne non satis pius sit*, <sup>f</sup> in doing good a iust man, in eschewing euill one that feared God.

And looked for the consolation of Israel ] Hee was a Iust man in deed, giuing euery one his right; vnto God, as being deuout: vnto himselfe, as expecting the consolation of Israel: vnto other, in preaching Christ openly to be both a light to the Gentiles, and a glory to the Iewes.

All

<sup>c</sup> Aretius.

<sup>e</sup> Heming.

<sup>u</sup> Culuin.

Beza.

<sup>x</sup> Calman.

<sup>y</sup> Heming.

<sup>z</sup> Erasmus.

<sup>a</sup> Castalio.

<sup>b</sup> Vulgar latin.

<sup>c</sup> Geneva bib.

<sup>d</sup> Ardens.

<sup>e</sup> Aretius.

<sup>f</sup> Pet. de palud.  
ser. de purific.

Caluin.

Ardenf.

all the chiefe Christian vertues appeared in him eminently. *Faith, hope, loue* : faith, as *fearing God* : hope, as *looking for the Messias of the world* : loue, as being *Iust*, communicating his gifts of *prophecie* to the benefit of the Church in singing his *nunc dimittis*, and in saying *mine eyes haue seene thy saluation*. My corporal eyes thy manhood, my spiritual eyes thy Godhead; the *con*iunction of which is *Salutare tuum*, thy saluation, as giuing it; and *Salutare nostrum*, our saluation, as receiving it. And this *Salutare* is not *singulare*, but as Saint *Iude* tearmeth it a *Common saluation*, and as old *Simon* in his Hymne, *prepared before the face of all people*.

The Epistle, ACTS I. 15.

In those daies Peter stood up in the midst of the Disciples and said, &c.

THIS Epistle containeth a short yet a sweet narration, how *Matthias* a Disciple, was elected into the traitor *Judas* Apostleship and Bishopricke. Wherein three things are more principally remarkeable.

1. His *Conge de leire*, deliuered in an eloquent speech, in

which obserue the	{	Time, In whose daies.
		Orator, Peter stood up.
		Auditorie, Disciples and brethren about an hundred and twentie.
		Oration, partly {
		hortatorie, perswading that one must bee chosen, verse 16, 17, 18, 19, 20.
		doctrinall, intimating what an one must be chosen, vers. 21, 22.

2. His election, and in it the {

{	nomination. vers. 23.
	processe, by prayer. vers. 24, 25.
	lots. vers. 26.

successe, the lot fell on *Matthias*.

3. His



3. His installation, hee was counted with the eleven Apostles.

*In those daies* ] To wit, in the space betweene Christs ascension and his sending of the holy Ghost, at that time the Disciples being gathered together at Hierusalem in an upper parlour, *They continued with one accord not in supplication onely, but in consultation also for the Gospels advancement.* <sup>i</sup> Hereby teaching all men, especially preachers of the word, to spend their houres profitably for the benefit of the Church, in supplanting her foes, and in supplying the number of her friends.

*Peter stood up in the midst of the Disciples and said* ] Heere the <sup>k</sup> Papiſts observe *Peters* supreme power over the rest of the Disciples and Apostles, and so by consequence though inconsequent the Popes absolute command over all other Bishops in the whole world. But if we will exactly consider and examine his behaviour in this assembly, wee shall vnderstand that he carried himselfe not as a Pope, but as a peere toward them. 1. in calling them *brethren*, and *frater* is *frere* alter, as *Lorinus* vpon the place. 2. for that *he standeth up in the midst of the Disciples*, equally referring all things vnto their <sup>l</sup> common consent and free choice, terming himselfe a fellow pastour, 1. Pet. 5. 1. Whereas euery Bishop assembled in the *Tridentine* Conuenticle tooke a corporall <sup>m</sup> oath that he would not dispute any point to preiudice the *Romane* see, nay there was nothing determined in that irregular meeting, except it was first handled and hammered at Rome by the Pope, for then it was ordinarily said in a by-word, *that the holy Ghost in a bull, or Popes breue was sent from Rome to Trent*, as <sup>n</sup> *Chemnitius* plainly told *Andræus*, *In illo concilio idem actor reus est index*. Our Diuines therefore say that *Peter* was elected prolocutor of this conuocation either by <sup>o</sup> secret reuelation of the holy Ghost, or else by expresse iudgement of the <sup>p</sup> congregation: or for that hee was vsually more feruent then the rest in such a busines,

<sup>i</sup> *Arctius in loc.*

<sup>k</sup> *Bellarmin. de Rom. pon. lib. 1. cap. 22 in prin. Eckius loc. com. tit. de primat. sed. apost. Lorinus Rhem. & alij in loc.*

<sup>l</sup> *Chrysost. Dr. Fulke. Marlorat.*

<sup>m</sup> *Dr. Humphred. aduers. Campian. & Dureau cat. 4.*

<sup>n</sup> *Praefat. in 1. part. exam. con. Trident. o Beza.*

<sup>p</sup> *Caluin.*

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<sup>q</sup> Bullinger. apud  
Marlorat.

<sup>r</sup> Aretius.

<sup>c</sup> Erasmus an-  
not. in loc.

<sup>t</sup> Caietan. in loc.

<sup>u</sup> Apocal. 3. 4.

<sup>x</sup> Aretas.

Meyer.

Marlorat.

<sup>y</sup> Lorin. in loc.

<sup>z</sup> Bullinger in  
Apocal. con. 16.

<sup>2</sup> Mat. 13. 31.

<sup>a</sup> Act. 2. 47.

<sup>b</sup> Hilarius.

<sup>q</sup> & ardentior & rebus agendis aptior reliquis extiterat.

<sup>r</sup> For it became him of all the Colledge best, as hauing denied Christ heretofore most. He stood vp and spake, as the mouth of the companie, but hee played not the Pope, but onely the perswader, exercising not a supremacy of authoritie, but a primacie of order, as Chrysostome and other note. See Gos. ell 1. Sund. alter Easter.

The number of names that were together were about an hundred and twentie. ] The vulgar Latine reading *turba hominum*, answers not the Greeke so well as our text, *turba nominum*, the number of names. For in exquisite numbring vsually men are mustred by their seuerall names, in <sup>c</sup> Councils especially the names of such as giue voices are first enrolled in a bill or registers table. But by *names*, our Euangelist vnderstands *men*, as the holy Ghost <sup>u</sup> elsewhere, *Thou hast a few names yet in Sardi which had not defiled their garments*. A few names, that is (as Bullinger and <sup>x</sup> other vpon the place) a few persons. And <sup>y</sup> it may bee that the sacred spirit in vsing this phrase doth insinuate that they were men of eminent note, as Gen. 6. 4. The Gyants are called *men of renoune*, that is (as Munster translates according to the Hebrew) *virinominati*, men of name. Well, howsoeuer their names were great, their number was but small, being about an hundred and twentie. By which it doth appeare that the kingdome of heauen is like vnto a <sup>z</sup> graine of mustard seed, the which in sowing is indeed the least of all seeds, but in growing it is the greatest among herbs, euen a tree, so that the birds of heauen come and build in the branches thereof. Vnto these 120. <sup>a</sup> The Lord added daily such as should bee saved, at one Sermon of Saint Peter, Act. 2. The number of brethren was encreased about 3000. soules. A <sup>b</sup> ship doth aptly resemble the Church of Christ; for as a ship is small in the foredecke, broad in the middle, little in the sterne: so the Church in her beginning (as you see) was exceeding



exceeding little, in her middle age flourishing, but in her old age her companie will bee so small, and her beleefe so weake, that when the Sonne of God shall come to iudge the sonnes of men, he shall scarce find any faith on earth.

*This Scripture must needs haue been fulfilled*] S. Peter in his oration heere first sheweth how *Iudas* Apostleship became void. Secondly, that it is needfull another should be chosen into his place. *Iudas* Bishopricke was lost by treason, as being guide to them who tooke *Iesus*. Whereupon (as wee read in the *c* Gospell) hee did first accuse himselfe, *I haue sinned in betraying innocent blood*: secondly, arraigning himselfe, *hee repented, and brought againe the thirtie plates of siluer to the chiefe Priest, and cast them downe in the Temple*: thirdly, executed himselfe, *he departed, and went, and hanged himselfe*. Now to take away thy *d* scandall of this horrible fact, our Euangelist intimates that nothing in *Iudas* treacherie came to passe casually, but it was foreseene of God, and foretold in his word, *This Scripture must needs haue been fulfilled*. And *e* yet the fall of *Iudas* is not excused hereby, no more then the fault of *Herod* and *Pilate*, who did *whatsoener Gods owne hand and counsell had determined before to be done*, Act. 4. 28. For *Iudas* committed not this outrageous crime by the compulsion of prophecy, but through his owne motion and malice. *f* *His delight was in cursing, and it did happen vnto him: he loned not blessing, therefore was it far from him*. It is true that *Peter* saith, *hee was numbred with vs, and had obtained fellowship in this ministration*: but hee receiued the grace of God in *g* vaine, abusing it to couetousnes and worldly lusts, he did open a dore to *h* Satan, and gaue him as it were possession of his heart.

This necessity then is not *necessitas absoluta*, sed *i consequentis* & *k suppositionis*, a necessity hypotheticall and by consequent, not an absolute or a simple necessity. So the holy Ghost elsewhere, *l There must be heresies,*

*c* Mat. 27.

*d* Calvin.  
Beza.

*e* Aretius.  
Kilins.

*f* Psal. 109. 16.

*g* 2. Cor. 6. 1.

*h* Luk. 22. 3.

*i* Aretius.

*k* Lorin in loc.

& in act. 4. 12.

idem Thom.

part. 1. quest. 19.

act. 3.

*l* 1. Cor. 11. 19.

<sup>m</sup> Mat. 18. 7.<sup>n</sup> Mat. 24. 6.<sup>o</sup> Kilius collect.  
in loc.<sup>p</sup> Ephes. 2. 2.<sup>q</sup> Confess. lib. 5.  
cap. 16.<sup>r</sup> Confess. lib. 8.  
cap. 5.<sup>r</sup> Mat. 10. 2.

Mark. 3. 14.

<sup>t</sup> Aretius.<sup>u</sup> Mat. 19. 28.<sup>x</sup> Apocal. 21. 12.

resies, <sup>m</sup> it must needs be that offences shall come, <sup>n</sup> ye shall beare of warres, and of rumours of warres, for all these things must come to passe. That is, supposing the malice of Satan and wickednesse of man, it is impossible but that there should bee warres and offences, and heresies in the world. <sup>o</sup> An Astrologer expert in his art foretelleth an ecclips of the Sunne, yet his prediction is not any cause why the Sunne is ecclipsed: euen so God foreseeeth all the workes of darkenesse, and eclipses (as it were) in the reprobate, but his prescience compels not any to commit any sinne. It is the prince of darkenesse who <sup>p</sup> worketh in the children of disobedience, taking them in his snares at his will, 2. Tim. 2. 26. All our waies are known vnto the Lord, our going out, and our coming in, Esay 37. 28. being of euery good pace *bonus author*, but of euery bad passage *Iustus ultor*. I will end this argument in the words of <sup>q</sup> Augustine, *Vinit (O Domine Deus) apud te semper bonum nostrum, & quia inde auersi sumus peruersi sumus*. For faith <sup>r</sup> he *ligatus eram non ferro alieno, sed mea ferrea voluntate, velle meum tenebat inimicus, & inde mihi catenam fecerat & constrinxerat me, quippe ex voluntate peruersa facta est libido, & dum seruitur libidini facta est consuetudo, & dum consuetudini, non resistitur facta est necessitas*. How the fall of traterous *Iscaiot* may serue to terrifie the pastour, and teach also the people: See Gospell 6. Sund. in Lent.

Wherefore of these men which haue companied with vs ] Christ in his life chose <sup>r</sup> twelue Apostles, one therefore must be ordained and elected into *Indas* roome, to fill vp the number againe, <sup>t</sup> answerable to the twelue tribes of Israel, of which (as our Sauour <sup>u</sup> promised) they shall be Iudges, and to the twelue <sup>x</sup> gates of heauenly Hierusalem, of which also the twelue Apostles were builders, according to that of *Paul*, Ephes. 2. 20. *built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone*. See

Epistle



Epistle on S. Thomas day. There bee manie moe resemblances of the twelue Apostles, as you may read in my first sermon vpon the Gospell, Sund. 6. in Lent; and in *Cassanau Catalog. part. 3. considerat. 29.*

One must be chosen, and one of these men, *ergo*, not a Pope Ioane, for a woman must bee y silent and not a teacher in the Temple, one of these men, *ergo*, not a boy Bishop, not a yonker in yeeres, or b schollership, for pastours are called elders, and Christ himselfe preached not vntill he was thirtie yeeres olde: one of these which haue companied with vs, *ergo*, c not a stranger, but a domesticall, one that is knowne, a man of note liuing among vs all the time that the Lord Iesus was conuersant among vs, d *ergo*, not a leaud or ignorant person, but a proficient in Christs owne schoole, brought vp euen from his e youth in f instruction and information of the Lord. See Gospell on S. Andrew, & 8. Sund. after Trinity.

But why should one being such an one chosen into Iudas roome? to witnesse with vs of the resurrection of Christ. A Prelate then s ought to bee predicant, not an Idle or an Idoll Apostle, like the dumbe Doctors, and Abbey-lubbers, and lasie lay Bishops vnder the gouernment of the Pope. Right prelating (as old Father h Latimer said) is labouring, and lording or loytering, it is i horroure rather then honour, for an Apostle to leaue the text, and onely to follow the tith. A witnesse hee must be, k yet not a witnesse alone, broaching insolent nouelties and l other doctrines of his owne braine: but a witnesse with vs, of one m heart and of one n mind with vs, o endeauouring to keepe the vnitie of the spirit in the bond of peace. For hee who seekes in the troublesome sea of this world to schismaticall Apostles affecting singularity. *Non portum sed planetam inueniet*, as p Augustine pitchily.

Well the new chosen ought to record and accord, to witnesse and to witnesse with vs, agreeing with the rest of

y 1. Cor. 14. 34.

z 1. Tim. 2. 12.

a Ardens.

b 1. Tim. 3. 6.

c Sarcerius.  
Aretius.

d Ardens.

e 2. Tim. 3. 15.

f Ephes. 6. 4.

g Caluin.  
Marlorat.

h Sermon of the  
plough.

i Latimer. ser.  
4. before K. Ed.

k Aretius.

l 1. Tim. 1. 3.

m Act. 4. 32.

n Philip. 2. 2.

o Ephes. 4. 3.

p Tract. 1. in  
Ioan.

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<sup>1</sup> Ardeus.

<sup>2</sup> Phil. 3. 20.

<sup>3</sup> Calvin.

<sup>4</sup> Aretius.

<sup>5</sup> Gorran. in Rom. 10.

<sup>6</sup> Nexus articulorum omnium vii Martyr. in Rom. 10.

<sup>7</sup> Dionys. Areopag. apud Baron. ad an. 34. idem Calvin. instit. lib. 4.

cap. 3. §. 13. & Ferns ser. 1. in fest. Mat. Bellarm. lib. de clericis. cap. 3. & Aret. in loc.

<sup>8</sup> Dorotheus doct. 6.

<sup>9</sup> Rhem. in loc.

<sup>10</sup> Dionys. Halicar. Rom. hist. lib. 2.

<sup>11</sup> Cap. Eccles. extra de fortitigis.

his Colledge and companie. But whereof is hee to be a witnesse, *of the resurrection of Christ*, <sup>9</sup> in all his words, and in all his workes: in his preaching and in his life so behauing himselfe as one that beleeueth the resurrection of Christ, and hopeth also for his owne redemption, euer <sup>1</sup> looking for his Saviour, *even the Lord Iesus, who shall change our vile body that it may be like to his glorious body*. Or a witnesse of the resurrection of Christ, because this one point is, <sup>2</sup> *primarium Euangelij caput*, as it were <sup>3</sup> the predominant article, <sup>4</sup> presupposing all the rest, as being the <sup>5</sup> tying knot, on which all other linkes of holy beleefe, depend, as I haue shewed often elsewhere; but especially Gosp. on S. Thomas, and Epist. on S. Andremes day.

*And they appointed two*] They nominated more then one, <sup>7</sup> that the Lord who knew the hearts of all men, might chuse the party that should take the roome of the ministration and Apostleship from which Indas by transgression fell. And that Matthias might acknowledge that he receiued it (as Paul speakes) not of man, but by the reuelation of Iesus Christ, Galath. 1. 12. <sup>8</sup> The world is a circle, God is as it were the center of this circle, the waies of men are lines deduced from this center. <sup>9</sup> If then euent of the Lotterie bee not expected of diuels, nor of the starres, nor of any force of fortune: but looked and prayed for to be directed by God, it is lawfull to vse lots in temporall things; as in diuision of lands and inheritance, Prou. 18. 18. *The lot causeth contentions to cease, and maketh a partition among the mighty*. And in spirituall affaires also; for it is reported of Zacharias the Priest, that his lot was to burke Incense, Luk. 1. 9. And though ordinary chusing of Prelates and Preachers ought not to be by lots, as both <sup>10</sup> Heathens and <sup>11</sup> Christians in this agree: yet in some cases extraordinary; to wit, (if two or three shall happen to stand in election of such equall holinesse and other sufficien-  
cy, that humane wisdom cannot any waies discern  
and



and so decide which is most fit) it is e lawfull according to the president in our text to cast lots, and so commit the disposition of the choice to God. In the lawfull vsing of a Lottery then obserue these remarkable f caueats.

1. We must expect the lots euent from God onely : Prou. 16. 33. *The lot is cast into the lap, but the whole disposition thereof is of the Lord.*

2. We may not vse lots in affaires ordinarie, but in cases of necessity, when as the businesse cannot otherwise be transacted.

3. Wee must abandon all vncharitable conceits, and all dishonourable deceits: Psalm. 5. 6. *The Lord will abhorre the deceitfull man, and destroy such as speake leasing.*

4. We must before we cast lots ( as the blessed Apostle heere) call vpon God in hearty prayer for a blessing on our endeauours.

I could adde easily more, but I remember s *Augustines* rule, *Secundas habeat partes modestia, qua primas non potuit habere sapientia.* If any know lesse then I, they may be bold to peruse this, and such as vnderstand more then I, may read, *Augustin. epist. 180. & de doct. Christ. lib. 1. cap. 28. & con. 2. in Psalm. 30. Thomas 22. qnaest. 95. art. 8. Bellarmin. lib. de clericis cap. 5. Sixt. senen. ubi supra in marg. Aretius, Marlorat, Kilius in loc.*

And the lot fell on Matthias. In the Tabernacle the h curtaines of fine twined linnen, and blew filke and purple were couered with curtaines of Goats haire. Some men are great ornaments in the Church, and yet vnfit to gouerne the Church. i *Ornent Ecclesiam qui solis rebus spiritualibus vacant, regant Ecclesiam quos & labor rerum corporalium non granat, &c.* k It may bee Iosepb as being iust was a fine curtaine in Gods Tabernacle, but Matthias a couering: as being apt and actiue for gouernment. *Alia ratio boni ciuis & boni viri, quoth*

e Iustus Ionas in loc.  
Ambros. in 1. Luc.  
Bellarm. ubi sup.  
f See Kilius. collect. in loc.  
Sixt. senen. bib. sanct. lib. 5. annot. 166.

s Epist. 7.

h Exod 26.

i Gregor. Moral. lib. 25. cap. 22.

k Didac. de Yanguas con. 1. in fest. Mat.

<sup>1</sup> *Aethic. lib. 5.*

*cap 2.*

<sup>m</sup> *1. Cor. 12. 29.*

<sup>n</sup> *Esay 55 8.*

<sup>o</sup> *Ioh 8 15.*

<sup>p</sup> *Caluin in loc.*

<sup>q</sup> *Ferus ser. 1.*  
*de S. Mat.*

<sup>1</sup> *Aristotle*, euery good man is not a good magistrate.  
<sup>m</sup> *Are all Apostles, are all Prophets, are all teachers?*  
There be diuersities of gifts, and diuersities of administrations, and diuersities of operations. Happily *Ioseph* excelled in one kind, and *Matthias* in another. He who knew to iudge best of the best for this ministration, in his secret wisdom cast the lot on *Matthias*. Or in electing *Matthias*, hee did insinuate that *his* <sup>n</sup> *waies are not as our waies*, and that hee iudgeth according to the *hearts of all men*, and not <sup>o</sup> *after the flesh*, or titles, or outside. *Ioseph* is called <sup>p</sup> *Barsabas*, that is, the sonne of rest and innocency, surnamed also for his singular honesty *Iustus*. And yet *Matthias* is chosen of God, howsoever not adorned with such commendations before men. <sup>q</sup> Here the Gospell and Epistle meet. *I thanke thee Father Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes, euen so was it thy good pleasure.* The lot falleth on the sonne of labour, afflicted with the load of sinne, not on the iust, or on the sonne of rest, on *Matthias*, and not on *Barsabas*.

### The Gospell, MATTH. 11. 25.

*In that time Iesus answered and said, I thanke thee (O Father) Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes, &c.*

**C**Hrists exceeding rich mercy toward vs is manifested in this Scripture by two things especially: to wit, his innocation of God, *I thanke thee O father, &c.* And his inuitation of men, *Come vnto mee all ye that labour, &c.* In both ioyned together, hee that hath an eye to see may behold the chiefe <sup>r</sup> *causes of our effectuall*

<sup>r</sup> *Aretius in loc.*



effectuall  
vocation

[Efficient, the good pleasure of God the father,  
Lord of heauen and earth, &c.  
Materiall, babes, and all such as labour and are  
heauie laden.  
Instrumentall, Iesus, vnto whom all things are  
giuen.  
Finall, refreshing and rest in soule.

*I thanke thee*] Prayer and thankesgiuing vnto God for benefits obtained in prayer ought alwaies to con-  
curre. Christ had often heretofore prayed for the ga-  
thering together of the Church, as it was prophesied of  
him in the second Psalme; *Desire of me and I will giue  
thee the heathen for thine inheritance, and the uttermost  
parts of the earth for thy possession.* And now his prayer  
being heard, he rendreth vnto God his praise, *Father, I  
thanke thee Lord of heauen and earth.* In which one line  
three wicked errors are confuted: first, the words (*I  
thanke thee*) confound the Iewes affirming that Christ  
was a <sup>u</sup> blasphemers. Secondly, *father*, ouerthroweth  
*Arrians*, and all such as deny Christ to bee Gods eter-  
nall sonne. Thirdly, *heauen*, crosseth the *Manicheans*  
opinion, holding God to bee Creator of visible things  
onely, but not of inuisible.

*Because thou hast hid these things from the wise*] Hee  
did not absolutely thanke his father for hiding the my-  
steries of his sauing grace from the wise: \* but for that  
he reuealed them vnto babes. You may reade the like  
phrase, Rom. 6.17. *God be thanked that ye haue been the  
seruants of sinne, but ye haue obtained from the heart vn-  
to the forme of the doctrine which was deliuered vnto you.*  
The blessed Apostle did not giue thankes vnto God  
for that the Romans had made their members as wea-  
pons of iniquitie: but because they who sometime were  
the seruants of sinne, through his grace were now the  
seruants of righteousness, as *Primasius* vpon the place,  
*Gratias Deo quia fuistis, sed ipso liberatore iam non estis.*  
Euen so Christ heere thankes his father primarily, not

C 4

for

<sup>c</sup> Melanct  
in loc.

<sup>t</sup> Pet. de pa-  
lud. in loc.

<sup>u</sup> Matth. 26.

<sup>x</sup> Illephons. Gi-  
ron. fragment.  
in presens euan-  
gel. idem Pet.  
de palud. ex  
Chrysost.

<sup>y</sup> Calvin & Ca-  
ictan in Rom. 6.

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<sup>a</sup> *Prou. 3. 7.*<sup>a</sup> *1. Cor. 1. 26.*<sup>b</sup> *2. Cor. 4. 4.*<sup>c</sup> *1. Cor. 3. 18.*<sup>d</sup> *Luk. 10. 21.*<sup>e</sup> *Mart. Molleius ser. in fest. Mat.*<sup>f</sup> *Psal. 103. 2.*

for hiding these things from the wise (that is, wise in their <sup>z</sup> owne eyes, or wise men after the <sup>a</sup> flesh, endued with a wisdom which is earthly, sensuall, & diuellish, Iames. 3. 15.) but because though he suffer the prince of darkenesse to <sup>b</sup> blind the mindes of the worldly wise: yet he doth openly *shew the glorious light of the Gospell vnto babes*: that is, vnto such as became <sup>c</sup> fooles that they may be wise, wholly renouncing their owne wit, and solely submitting themselues vnto Gods will. If Iesus <sup>d</sup> reioyced in the spirit, and magnified the Lord of heauen and earth for vs; <sup>e</sup> O what thanks ought our selues to present vnto God for our selues. *Praise the Lord O my soule, and all that is within me praise his holy name. For mine eyes haue seene thy saluation, and mine heart hath often endited a good matter, and my pen sometimes is the pen of a readie writer.* O father of mercie, whereas these things are yet hid from the Iewes, and from the Turkes, and from the superstitious Heathen, and from carnall Christians; I haue, to the great refreshing of my soule, through thy grace (sweet Iesu) both heard by the Gospell, and imbraced the Gospell, and preached the Gospell, and in some measure practised also the Gospell. <sup>f</sup> *O my soule praise the Lord, and forget not all his benefits. I will sing vnto the Lord as long as I line, I will praise my God while I haue any being, Psal. 104. 33.*

The sweetest of honie lieth in the bottome; I passe therefore from Christs inuocation, to the latter part of his Gospell his inuitation. In which obserue

the <sup>f</sup> mouer, *Iesus.*

moued, *all that labour and are laden.*

motion, *Come, take my yoke vpon you, learne of me.*

motiues, *I will ease you, yee shall finde rest vnto your soules, for my yoke is easie, and my burthen light.*

The person inuiting is *Iesus*, he saith heere *come*, not  
to



to mine, & but to *me*: not to my Saints, or Angels, or Martyrs, or Mother: but to my selfe. Send not other, it is my pleasure that *ye come*: seeke not for helpe from other, *I will ease you*. Come vnto me, <sup>h</sup> for I am the way, the truth, and the life. *The way* by which, and *the truth* in which, and *the life* for which all of you come. None can come but by me, none finde ease but in me, none rest in ease but with me. *Come* therefore, for I am the way: *learne of me*, for I am the truth: and *ye shall finde rest vnto your soules*, for I am the life. Come to me, <sup>i</sup> for I am (as you see) willing, in saying *come*, and able to relieue you: for that *all things are giuen vnto me*. So that <sup>k</sup> aske, and ye shall haue: seeke, and ye shall finde: knocke, and it shall be opened vnto you. <sup>i</sup> Whatsoeuer ye shall aske the Father in my name, he will giue it you.

None can come to the Father except it bee by the Sonne; for *no man knoweth the Father saue the Sonne, and he to whomsoever the Sonne will open him*. In saying *saue the Sonne*, he doth not exclude the holy spirit being the third person in Trinitie, for it is a good conclusion in Diuinitie, *m dictio exclusiua sine exceptiua addita termino personali in essentialibus non excludit ab altera persona diuina*. God the Father, and God the holy Ghost, as being all one with the Sonne, are in the words (*nisi filius*) included, and onely the Creator excluded. For none know the Father by <sup>n</sup> nature, but by the reuelation of the Sonne. Wee speake the wisdom of God in a mystery (saith <sup>o</sup> Paul) which none of the Princes of this world knew, *hunc magnus Plato nesciuit, eloquens Demosthenes ignorauit*. It is true that wee may know by the light of humane discourse that there is a God, for the <sup>p</sup> Godhead is seene by the creation of the world: The heauens declare the glory of God, and the firmament sheweth his handie worke, Psalm. 19. 1. Yet *none know the Father*, <sup>q</sup> that is, a distinction of the persons in sacred Trinity, but by the spirit of him in whom are hid all the treasures

<sup>s</sup> Vide respon.  
Eliensis ad apo-  
log. Bellar.  
cap. 8.  
<sup>h</sup> Iob. 14. 6.

<sup>i</sup> Musculus  
in loc.

<sup>k</sup> Mat. 7. 7.

<sup>i</sup> Iob. 16. 23.

<sup>m</sup> Caietan.  
Lndolpbus.  
Beauxamis  
in loc.

<sup>n</sup> Hieron. in loc.

<sup>o</sup> 1. Cor. 2. 7.

<sup>p</sup> Rom. 1. 20.

<sup>q</sup> Caietan.

<sup>r</sup> 1. Cor. 13. 12.

<sup>t</sup> Pet. palud.  
in loc. ex August.  
idem Thom.  
part. 1. quest. 12.  
art. 8. & Caietan  
ibidem.

<sup>c</sup> Martialis e-  
pisco. Lomou-  
cen. ad Burde-  
gal. epist. 10.

<sup>u</sup> Luther.  
Melanct.  
Bullinger.  
<sup>x</sup> 1. Tim. 2. 4.  
<sup>y</sup> Ferus, ser. 2.  
in fest. Matth.  
<sup>z</sup> Caietan.  
<sup>a</sup> Theophylact.

<sup>b</sup> Iansen. con.  
cap. 47.

<sup>c</sup> Pontanus ser.  
in fest. Mat.  
idem Iansen.  
ubi sup.

treasures of wisdom and knowledge, Coloss. 2. 3. And this our revealed knowledge is but <sup>r</sup> imperfect in this life. They who saw most of God obtained only the sight of his hinder parts. And in the kingdom of glory, when as we shall enjoy the beholding of his foreparts also, *seeing him even face to face*; our knowledge shall not be <sup>t</sup> *comprehensionis cognitio, sed apprehensionis*, an apprehending rather than a comprehending of his infinite Majesty. Wee shall not even in that day know so much of the Father, as the Father knoweth of himselfe, <sup>c</sup> *Sola quippe trinitas in unitatis divinitate se ipsam novit*. In this life we shall attaine by Christs grace to such an understanding of God as is fit, and in the world to come we shall have so much as is full, even so much as any created vessell is able to containe; yet none shall ever totally comprehend that incomprehensible Trinitie, none can as it selfe know it selfe.

Hitherto concerning the party calling; I am now to speake of the persons invited. *All ye that labour and are laden*. He doth except <sup>u</sup> none, who came to bring <sup>x</sup> all unto the knowledge of the truth, <sup>y</sup> if al that *labour*, then all that live. For man borne of a woman is full of trouble, Job 14. 1. Come therefore all ye that *labour* in your <sup>z</sup> actions, and are *laden* in your passions. All ye <sup>a</sup> Jewes who labour vnder the yoke of the law, and all ye Gentiles oppressed with the burthen of your finnes. All yee that labour wheresoeuer, and whensoeuer, and howsoeuer afflicted or affected with misery. For these two *labour* and *laden*, are (as <sup>b</sup> some conceiue) simply the same, signifying all kind of griefe, sores, and sorrow whatsoeuer. As in the 6. and 69. Psalmes, *I am weary of my groaning, I am weary of my crying, &c.* To speake more distinctly, there is a <sup>c</sup> threefold burthen, namely,

the burthen of  $\left\{ \begin{array}{l} \text{affliction.} \\ \text{the law.} \\ \text{sinne.} \end{array} \right.$

Christ caseth all such as come to him of all these. Concer-



Concerning the first, great trauaile (saith the sonne of d *Sirach*) is created for all men, and a heauie yoke vpon the sonnes of *Adam*, euen from the day that they goe out of the mothers wombe, till the day that they returne to the mother of all things. But Christ, a refuge in due time of trouble, yea a present helpe, doth either take away this burthen from our shoulders, or else giueth vnto such as come to him abundant strength and patience to beare it. Art thou crossed in thy goods? it is s the Lord *who giueth, and the Lord who taketh away*. h Cast all your care vpon him, and hee will so care for you, that this burthen shall be made light, and this yoke easie. Art thou wronged in thy good name? say with i *Dauid*, it may bee the Lord will looke vpon mine affliction, & do me good, for *Shemi* his cursing me this day. Come to Christ, and he will bring it to passe, that thy greatest enemy shall (if he haue any sparke of grace) confesse ingeniously to thee (as k *Saul* once to *Dauid*) *thou art more righteous then I, for thou hast rendred me good, and I haue rendred thee euill*. Hee shall make thy righteousness as cleare as the light, and thy iust dealing as the noone day, Psalm. 37.6. Art thou much afflicted with sicknesse? l I (saith the Lord) *am he who kill, and giue life, wound, and make whole, m bring downe to the grane, and raise up againe. I am the resurrection and the life, hee that belecueth in me, though he were dead yet shall he liue*, Ioh. 11.25.

The 2. burthen is that of the law, a yoke which neither our fathers nor we were able to beare, saith S. Peter, Act. 15.10. *a yoke of n bondage, a o heauie burthen, and grievous to be borne*. Now Christ easeth vs of this burthen also, being p made vnder the law to redeeme them vnder the law. He q blotted out the handwriting of ordinances that was against vs which was contrary to vs, and tooke it out of the way, nailing it to his crosse. So that if Satan, that informer and common accuser of vs all, obiect the lawes obligation against vs, our answer may

d Eccles. 40.1.

o Psalm. 9.9.

f Psalm. 46.1.

s Iob. 1.21.

h 1. Pet. 5.7.

i 2. Sam. 16.12.

k 1. Sam. 24.18.

l Dent. 32.39.

m 1. Sam. 2.6.

n Galath. 5.1.

o Matth. 23.4.

p Galath. 4.4.

q Coloss. 2.14.

may be that the debt is payed, and the bond cancelled. If his euidence be good, let him if he can shew it in the court. Christ is the end of the law, Rom. 10. 4. For the law was added because of the transgression, vntill the blessed seed came, to the which, the promise was made, Galath. 3. 19. The Prophets and the law did endure till *Iohn*, but since *the kingdome of heauen suffereth violence, and the violent take it by force.* The blessed seed is come when once Christ *dwelleth in our hearts by faith,* and then it is time for the law to bee packing out of the conscience, then her kingdome is at an end. Come therefore to Christ all ye that labour vnder the yoke of the law written, and all ye which are laden with the burthen of pharisaicall traditions vnwritten, and yee shall *finde rest vnto your soules.*

⊙

⊙ The third burthen is of sinne, the which is so weighty, that *Zecharias* calles it *a talent of lead,* and *Dauid* who felt the load himselfe saith of it expressly, *There is no health in my flesh because of thy displeasure, neither is there any rest in my bones by reason of my sinne, for my wickednesses are gone ouer my head, and are like a sore burthen too heauie for me to beare.* And heere let vs obserue with *Euthymius* that sinne is first a labour in accomplishing, and then a load when it is accomplished. The couetous, incontinent, ambitious, exceedingly labour to compasse their vnlawfull desires, and yet when all is done, they remaine still as men vndone. For no man is more beggerlike, then a couetous wretch in an opulent fortune, nor more base, then a proud man in the midst of his honour. There is a *labour* in getting these things, and when once they be got, *a load.* All is but vanity and vexation of spirit. They who truely repent them of their sin feele this burthen in this world, and they who being irrepentant, are in a *reprobate* sense, shall at the last day notwithstanding confesse to their endlesse shame, *We haue wearied our selues in the waies of wickednesse and destruction.* Now Christ saith

vnto

<sup>t</sup> Mat. 11. 12.

<sup>c</sup> Ephes. 3. 17.

<sup>t</sup> Zechar. 5. 7.

<sup>u</sup> Psal. 38. 3.

<sup>x</sup> In loc.

<sup>y</sup> Ecclesiast. 1. 14.

<sup>z</sup> Rom. 1. 18.

<sup>a</sup> Wisd. 5. 7.



vnto such as grieue and groane vnder the burthen of their finnes, <sup>b</sup> I am not come to call the righteous, but sinners to repentance. <sup>c</sup> The spirit of the Lord is vpon mee that I should preach the Gospell vnto the poore, he hath sent me that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recovering of sight to the blind.

He calleth all that labour <sup>d</sup> *siue secundum naturam in qua nascimur; siue secundum culpam qua transgredimur; siue <sup>secundum</sup> poenam in qua morimur.* All men, as you haue heard sufficiently, <sup>e</sup> yet onely such as labour and are laden with the burthen of their finnes efficiently. The carnall and carelesse haue <sup>f</sup> eyes and see not, eares and heare not, hearts and vnderstand not. <sup>g</sup> How often would I (saith hee who calleth all) haue gathered you together as the hen gathereth her chickens vnder her wings, and ye would not. And in this present chapter at the seauenteenth vers. *We haue piped vnto you, and ye haue not danced, we haue mourned vnto you, and ye haue not lamented.* That is, (as <sup>h</sup> *Ambrose* construeth it) we haue preached vnto you the sweet comforts of the Gospell, and ye haue not reioyced in spirit: we haue denounced vnto you the terrible iudgements of God contained in the law, and yee haue not trembled at our words. O thinke on this all yee that forget God, all yee that stop your eares and harden your hearts at his voice; repent and exhort one another <sup>i</sup> while it is to day, seeke the Lord while hee may bee found, and call vpon him, and come vnto him while he is neare, *Esay 55.6.*

Yea but where shall wee find thee sweet Iesus? I am (saith he) found in my workes, and in my words, and in my Sacraments. In my workes, <sup>k</sup> *for they beare witnesse of me, they shew that by me the blind receiue sight, and halt go, and the lepers are cleansed, and the dead are raised up, Matth. 11.5.* In my word, for the <sup>l</sup> *Scriptures are they which testifie of me, There you shall reade how God so loued the world, that he gaue his only begotten Son,* that

<sup>b</sup> Mat. 9.13.

<sup>c</sup> Luk. 4.18.

<sup>d</sup> Ludolph. de vita Christ. part. 1. cap. 58.

<sup>e</sup> Musculus. Calvin.

Giron.

<sup>f</sup> Mat. 13.14.

<sup>g</sup> Mat. 23.37.

<sup>h</sup> Ser. 80.

<sup>i</sup> Heb. 3.13.

<sup>k</sup> Iob. 10.25.

<sup>l</sup> Iob. 5.39.

<sup>m</sup> Iohn 6. 56.

<sup>n</sup> August. tract.  
11. in Ioan.

<sup>o</sup> Remigius a.  
pud Thom. in loc.  
idem Ludolp. ubi  
supra.  
<sup>p</sup> Heb. 11. 6.

<sup>q</sup> Theophylact.  
in loc.

<sup>r</sup> Beauxamis  
Har. Tom. 2.  
fol. 265.

<sup>s</sup> Rabanus apud  
Thom.

<sup>t</sup> Eccles. 19. 25.

<sup>u</sup> August. de  
verb. Apost.  
ser. 22. & lib. de  
virgin. cap. 35.

that whosoever belecueth in him should not perish but haue euerlasting life, Iohn 3. 16. in my sacraments, <sup>m</sup> he that eateth my flesh and drinketh my blood dwelleth in me, and I in him: if ye come to my table ye shall be refreshed with my flesh and my blood <sup>n</sup> *rescietis si accesseris rescietis si recesseris*.

I come now to the comming or motion, and that is by <sup>o</sup> faith and not by feet, *moribus non pedibus* by loue not by leggs: *come to me* then in faith, and *take my yoke* upon you in hope, and *learne of me meeknes and lowlinesse* in loue; <sup>p</sup> he that comes to God must belecue that God is, and that he is a rewarder of such as seeke him: hee must in hope beare Christs yoke, the which in respect of the present labour is *heauie*: but in respect of the <sup>q</sup> future retribution hoped for, *easy*: to faith he must adioyne loue, whereof there be two principall obiects, and two principall offices: the principall obiects of our loue are God and our neighbours, <sup>r</sup> *lowlinesse in heart* disposeth aright of our loue toward God, and *meeknes* sheweth how wee should demean our selues in our cariage toward our neighbours: the two principall offices of our loue are to giue and to forgiue; *lowlinesse* is ready to giue euery man his due, *meeknesse* to forgiue euery man his debt: or we must be <sup>s</sup> *mitis moribus & humiles mentibus*, in our outward behauiour toward other *mecke*, in our inward conceit of our selues *humble*; lowly not in complement or habit only, but in heart: for as the <sup>t</sup> wiseman telleth vs, *there be some that being about wicked purposes doe bow downe themselves and are sad, whose inward parts burne altogether with deceit: he looketh downe with his face, and faineth himselfe deafe: yet before thou perceiue he will be upon thee to hurt thee*.

**H** <sup>u</sup> Christ would not haue vs imitate him in his miracles, as in walking vpon the waters, in raising the dead, in making a new world: but in his *morals*, in his meeknes and lowlines especially, for these vertues are the lessons he teacheth, in whom are hid all the treasures

of



of wisdom and knowledge : it is so great a thing in our owne eyes to be little, that no man is able to learne it of any but of him only, who being in the <sup>x</sup> forme of God tooke vpon him the forme of a seruant, and became man, yea a y<sup>e</sup> worme and no man, a very scorne of men and outcast of the people, termed Apocalyp. 1. 8. the first and the last : in maiestie the first, in <sup>z</sup> meeknes as the last, his whole life being nothing else but an open booke, or rather an open shop of humility: descend then if thou wilt ascend, if thou desire to build high and to seeke the things aboue, lay thy foundation low, humbleness of mind is <sup>a</sup> schola and <sup>scala</sup> cœli, the schoole teaching and the scale reaching heauen.

<sup>b</sup> *Quo minor est quisque maximus est hominum.*

*I will ease you* <sup>c</sup> the world crieth, *ego deficiam*, I will leaue you: the flesh crieth, *ego inficiam*, I will corrupt you: the deuill crieth, *ego interficiam*, I will destroy you: but he (which is <sup>d</sup> *verax verus veritas*, euer speaking the truth as euer being the truth) opposeth himselfe against all these mortall enemies and saith *ego reficiam*, I will ease you: this one clause then is the very close, yea the very <sup>e</sup> summe of the whole gospel, in as much as all our learning and labouring is for this end, that we may find refreshing and rest vnto our soules in the end, the latine *reficiam* hath <sup>f</sup> three significations.

<sup>1</sup> *Reficere* is to repaire or renew, Mat. 4. 21. *reficientes retia*, Iames and Iohn were mending their nets &c, and so Christ as being <sup>g</sup> the brightnes of Gods glory, and expresse character of his person, restoreth againe Gods Image defaced in vs through Adams fall, *ut recreatio creationi responderet* saith <sup>h</sup> Aquine, that the redemption of the world might answer the creation: he who first made, now mendeth vs, all of vs being the <sup>i</sup> workmanship of God in Christ as creatures and as new creatures: as Creatures, for in the beginning was the word, all things were made by it, and without it was made nothing that was made: as <sup>k</sup> new creatures, for Christ Iesus is the new man

<sup>x</sup> Philip. 2. 6.

<sup>y</sup> Psalm. 22. 6.

<sup>z</sup> Gloss.

<sup>a</sup> Bonauent. diet salut. cap. 36

<sup>b</sup> Hildebert. in epitap. Berengarii apud Malmes. in vita. Wil. 1.

<sup>c</sup> Bernard.

<sup>d</sup> August. de verb. apost. ser. 22.

<sup>e</sup> Culman. in loc.

<sup>f</sup> Vide Giron. con. 2. in fest. Mat.

<sup>g</sup> Heb. 1. 3.

<sup>h</sup> Part. 1. quest. 3. art. 8.

<sup>i</sup> Epbes. 2. 10.

<sup>k</sup> 2. Cor. 5. 17.

<sup>1</sup> Rom. 12. 14.

man we must <sup>1</sup> put on, of whom wee must learne meeknes and lowlines that we may walke in newnes of life, Rom. 6. 4.

<sup>m</sup> Psalm. 23. 5.<sup>n</sup> Cant. 1. 6.<sup>o</sup> Rupert. in

Mat. 11.

<sup>p</sup> Mat. 5. 6.<sup>q</sup> 1. Pet. 2. 2.<sup>r</sup> Prouerb. 15. 15.<sup>s</sup> Iansenius.

Marlorat.

<sup>t</sup> Suave contra

laborem, leue

contra onus.

Cajetan in loc.

2. *Reficere*, doth signifie to strengthen with meat, in which acception a common hall in a colledge where the society meet and eat together, is called a *refectorie*; now Christ hath a twofold *refectorie* for al such as come vnto him, one in his kingdome of grace, when he <sup>m</sup> prepareth a table for vs in despite of our foe, refreshing vs with the food of his word of his supper, of his examples vntil we are made fat, Prouerb. 28. 25. euen so full and faire, that the Church in admiration hereof asketh her best beloued, <sup>n</sup> *shew me wherethou feedest?* another *refectorie*, Christ hath in his kingdome of glory, Luke 22. 30. *Ye shall eat and drinke at my table in my kingdome*, there God hath prepared for those that loue him a banquet of such delicacies *as eye hath not seene, neither eare hath heard, neither heart of man able to conceive.* 1. Cor. 2. 9. <sup>o</sup> *Sentiri potest, dici non potest.* Come then vnto me all ye <sup>p</sup> that hunger and thirst after righteousness, and I will feed you, feast you, fill you, feed you with the <sup>q</sup> sincere milke of my doctrine, feast you with a cheerefulnes of conscience which is a <sup>r</sup> continuall feast, fill you with an overflowing cup in the state of glory: come to me, nay if ye will open the wicket of your heart when I knocke and desire to come to you, I will sup with you, and you shall also sup with me, Apocalip. 3. 20.

3. *Reficere*, signifieth as our text runneth here, to *refresh* and to *ease* such as labour and are laden, and this <sup>s</sup> expresseth the word *anadavow*, best, and is most agreeable to the clause going afore *labour and laden*; and the words following after, *rest, easie, light*, as if he should haue said, <sup>t</sup> I will ease such as labour, and giue rest vnto such as are laden, I will make their heauy burden *light*, and their hard yoke *easie*, so that they shall count it exceeding ioy to fall into diuers temptations, Iames 1. 2.



as sorrowing and yet alway reioycing, 2. Cor. 6. 10.  
 " blessed in eating the labours of their hands : as men of  
 the world are \* *infelicitur felices*, vnhappy in being so  
 much happy : so the children of God are *felicitur infeli-*  
*ces*, happy in feeling their load, and vnderstanding their  
 unhappines, for y God is faithfull and will not suffer his  
 children to be tempted aboue their ability, but will  
 euen with the temptation make away to escape, that  
 they may be able to beare it. This case *Paul* found vnto  
 the rest of his soule, 2. Cor. 4. 8. *We are troubled on euery*  
*side, yet are we not in distresse : perplexed, but not in des-*  
*paire : persecuted, but not forsaken : cast downe, but yet*  
*not cast away.* A <sup>z</sup> Physitian (albeit he be neuer so skil-  
 full in his arte) cannot absolutely promise that he will  
 ease you : his comforts are I will endeuour to giue you  
 rest, if I can I will helpe you, neither inuention of wit,  
 nor intention of will, I assure you shall be wanting : but  
 Christ heere saith *I will, I can*, as hauing *all things giuen*  
*unto me of my father*, and I will as being <sup>a</sup> *sent into the*  
*world to comfort such as mourne in Sion.*

*Ye shall finde rest vnto your soules* ] <sup>b</sup> some finde rest in  
 their body, but not in their soule as the glutton menti-  
 oned, Luke 16. his body was richly clothed, and deli-  
 ciously pampered euery day, but his soule (so full of  
 sores as *Lazarus* at his gate) found no rest : <sup>c</sup> one drop  
 of a bad conscience did drinke vp as it were the whole  
 sea of his worldly delights, some finde rest in their  
 soule, but not in their body, so the seruants of God are  
 said to <sup>d</sup> *reioyce in tribulations*, as the blessed Apostles  
 Act. 5. afflicted in body, reioyced in spirit, because they  
 were counted worthy to suffer for Christs name : some  
 neither in body nor soule, as the damned in hell, hauing  
<sup>e</sup> *poenarum & diuersitatem & vniuersitatem*, a fire to  
 torment the body, a worme to torture the soule Esay  
 66. 24. some both in body and in soule, as Gods elect  
 in heauen, who rest from their labour, Apocalyp. 14. 13.  
 and from their griefe, for <sup>f</sup> *God shall wipe away all teares*

D

from

<sup>o</sup> *Psalm. 128. 2.*  
<sup>x</sup> *Augustin. in*  
*Psalm. 127.*

<sup>y</sup> *1. Cor. 10. 13.*

<sup>z</sup> *Musculus in*  
*loc.*

<sup>a</sup> *Esay 61. 1.*

<sup>b</sup> *Pet. de palud.*

<sup>c</sup> *Luther loc.*  
*com. tit. de furijs*  
*male conscien.*

<sup>d</sup> *Rom. 5. 3.*

<sup>e</sup> *Bonauent.*  
*diet. salut.*  
*cap. 49.*

<sup>f</sup> *Apocalyp. 21. 4.*

<sup>s</sup> Musculus.

<sup>h</sup> Theophylact.  
Euthym.

<sup>1</sup> Confess. lib. 8.  
cap. 6.

<sup>k</sup> Seeresolued  
gentleman. pag.  
14.

<sup>1</sup> Gueuara. epist.

<sup>m</sup> Augustin.  
Hieron. Jansen.  
Musculus. Mal-

donat. &c.  
<sup>n</sup> Dr Fulk. in  
loc.

<sup>o</sup> Gueuara. epist.

from their eyes, and there shall be no more dying or crying: and from their feare, Iob. 11. 19. *When thou takest thy rest none shall affright thee*: come then vnto me all ye that labour and are laden, and ye shall find rest here begun, hereafter accomplished fully: ye shall find, & not by your owne industry: but through my grace, first *I will ease you*, then ye shall find rest vnto your soules: vnlesse I giue you meanes to seeke, ye can not find, if you will haue it, I pray come to me for it.

⊕ *For my yoke is easie and my burthen light*] <sup>h</sup> Some confesse this of Christs humility, because meek and lowly persons haue more rest and ease then the proud and ambitious, euer labouring for higher place; *per quot pericula peruenitur ad grandius periculum?* as <sup>i</sup> Augustine sweetly. The Courtier is in deed restie, yet restless: <sup>k</sup> if he turne gallant, he shall be condemned as vaine: if otherwise, disgraced with the titles of basenes: if he follow his studies, he shall be thought dangerous: if not, argued of ignorance: if he haue traueiled, his seruice will be questioned: if not, he shall be reputed vncapable of employment. So miserable is his estate, that his imperfections are hated, his vertues suspected, and either of them both alike able to barre him from prefeiment. <sup>1</sup> He must euer study not so much to haue friends, as to beware of his enemies: in a word, there is lesse trauel in seruing of God, then the King: for the King hath only some few houres of audience, whereas God saith, *at what time soeuer a sinner doth repent of his sinne from the bottom of his heart, I will put all his wickednes out of my remembrance.*

But <sup>m</sup> most interpreters vnderstand this of Christs Gospell and doctrine, <sup>n</sup> for his burthen is light vnto such as hee refresheth and caseth from the burthen of sinne, his commandements are not heauie to them whose faith ouercommeth the world, 1. Iohn 5. 3. A yoke when it is greene is heauie, but when it is somewhat worne, easie. Now Christ himselfe did first weare this



this yoke, that it might be seasoned and made *light* for vs. If he commanded other to fast, himselfe fasted: if he commanded other to pray, himselfe prayed: if he commanded other to forgiue, himselfe pardoned: if he commanded other to die, himselfe also died, &c. And therefore saith he, *learne of me*. <sup>p</sup> For this yoke will appeare to be sweet, if once you bee well acquainted with it as I am. It <sup>q</sup> is *my yoke*, not yours. I put my shoulder vnto the burthen and beare more then you, *factus est principatus super humerum eius*, Esa. 9.6. Christ doth as <sup>r</sup> Paul saith, *Who is weake, and I am not weake? who is offended, and I burne not?* I beare the yoke when yee suffer, Act. 9.4. Saul, Saul, why persecutest thou me? To this purpose <sup>s</sup> Paulinus excellently, *Christus & patiens & triumphans in sanctis suis: in Abel, occisus à fratre: in Noe, irrisus à filio: in Abraham peregrinatus, In Isaac oblatum, in Ioseph venditus, in Moyse fugatus, in Prophetis lapidatus, in Apostolis terra marique iactatus*. When as then ye labour and are laden heauily, learne of me, yea leane on me: Psalm. 55. 23. *Cast thy burden vpon the Lord, and he shall nourish thee*, Come to me and I will ease you. So S. <sup>t</sup> Augustine doth expound this clause, Christs burthen in it selfe (saith he) is exceeding troublesome, for <sup>u</sup> *all that will liue godly in Christ Iesus shall suffer persecution*: but his spirit <sup>x</sup> helpeth our infirmities, and sweetneth affliction for vs; hee maketh vs willing, and so by consequent able to beare his burthen, and vndergoe his yoke. For <sup>y</sup> *ubi amor est, non est labor sed sapor*, vnto the willing all things are welcome. The way to heauen is <sup>z</sup> *angusta paucis, eligentibus, facilis tamen omnibus diligentibus*. O come then vnto Christ, and take vp his yoke. <sup>a</sup> Feare it not as being a yoke, but beare it as being *ease*. Respect not the present paine, but expect the future pleasure. For our light affliction which is but for a moment, causeth vnto vs a farre more excellent and eternall waight of glory, 2. Cor. 4. 17.

It is very remarkable that Christ saith in the <sup>b</sup> singular

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lar

<sup>p</sup> Calvin.

<sup>q</sup> Didac. Tan-  
guas cor. 2. de  
S. Matth.  
<sup>r</sup> 2. Cor. 11. 29.

<sup>s</sup> Epist. lib. 4.  
epist. 1.

<sup>t</sup> De verbis  
dom. secund.  
Mat. ser. 9.  
<sup>u</sup> 2. Tim. 3. 12.  
<sup>x</sup> Rom. 8. 26.

<sup>y</sup> Bernard. ser.  
85. in Cant.  
<sup>z</sup> August. ubi  
supra.

<sup>a</sup> Ambros. de  
Elia cap. 22.

<sup>b</sup> Gueuara epist.

<sup>c</sup> 1. Ioh. 3. 23.

<sup>d</sup> Rom. 10. 9.  
Si credis Iu-  
stus es. Luther.

<sup>e</sup> Euthym.

<sup>f</sup> Marlorat.

lar yoke for hee doth not command vs to plough with many yokes. The diuell enticeth vs to many vices which are contrary, the world hath many troubles which are contrary, the flesh also many desires which are contrary: but God hath vpon the point but one commandement, namely, that <sup>c</sup> we beleene in his Sonne Iesus Christ, and expresse this faith in louing one another. All that Christ on our part requireth is, that wee come to him, and learne of him. <sup>a</sup> If thou shalt acknowledge with thy mouth the Lord Iesus, and shalt beleene in thine heart that God hath raised him vp from the dead, thou shalt be saued. The Gospell is called a burthen and a yoke; <sup>e</sup> lest we presume: yet *light* and *easie*, lest wee despaire. <sup>f</sup> By this one sentence two sorts of men are confuted especially: the carnall Gospellers on the right hand, who because iustification is by faith onely, hold themselues free from all burthens; and the superstitious Monkes and merit-mongers on the left hand, loading the consciences of men with too many burthens. O sweet Iesu, so guide me with thy holy spirit, that I may walke betweene these two rocks in thy mid way. Thou (*to whom all things are giuen*) giue me thy grace, that I may come to thee, learne of thee, rest in thee. That I may so beare thy crosse on earth, as that I may weare thy crowne in heauen, Amen.

The



The Epistle, E S A Y 7.10

God spake once againe to *Abaz*, saying, require a token of the Lord thy God, &c.

IN this Scripture two things are more chieflie considerable; namely,

the {	{	goodnesse of God	particularly toward <i>Abaz</i> King of Iuda, God spake againe to <i>Abaz</i> , saying, aske a signe, &c. generally toward all the house of <i>Dauid</i> , euen the whole Church, a <i>Virgin</i> shall conceive, &c.
		wickednesse of <i>Abaz</i>	Open & vnthankfulnesse and <sup>h</sup> insolent impiety, Then said <i>Abaz</i> , I will aske none. Secret <sup>k</sup> hypocrisie, couering his contempt and Atheisme with a cloake of deuotion and duty, neither will I tempt the Lord.

<sup>g</sup> Calvin. in loc.  
<sup>h</sup> Hieron. in loc.  
<sup>i</sup> Hyperius.  
<sup>v</sup>atablus.  
<sup>k</sup> Musculus.  
Hen. Mollerus.

God spake againe to *Abaz*] In the daies of *Abaz* the sonne of *Iotham*, the sonne of *Vzziah* King of Iudah (as wee read in the beginning of this present chapter) *Rezin* the King of Aram, and *Pekath* the sonne of *Remaliah* King of Israel came vp and fought against Hierusalem. Now God (as being a<sup>l</sup> present helpe in trouble) sent his Prophet *Esay* to comfort King *Abaz* in this extremitie, saying, vers. 4. Feare not, neither be faint hearted for the two tailes of those smoking firebrands, for the furious wrath of *Rezin*, and of *Remaliahs* sonne. For albeit they determine to depose thee, and to dispose of thy Kingdome, purposing to set vp in thy throne the sonne of *Tabeal*, vers. 6: Yet thus saith the Lord God, their counsell shall not stand, neither shall it bee: for the head of *Aram* is *Damascus*: and the head of *Damascus*

<sup>l</sup> Psal. 46.1.

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*in Calvin.*

*n Kilian in epist.  
annum idem  
Musculus in loc.  
o 2. King. 16. &  
2. Chron. 28.*

*¶ Ezech. 33. 11.*

*¶ Psal. 125. 4.*

*¶ 2. Pet. 3. 9.*

*¶ Act. 8. 23.*

*¶ 1. King. 21. 25.*

*¶ Ephes. 4. 19.*

*¶ Rom. 2. 3.*

is Rezin, and within threescore and five yeeres Ephraim shall be broken from being a people. *m* As if he should say, these two kingdomes shall haue their limits, and their two Kings must be content with their owne greatnesse, they both aspire to the Crown, but I haue set them their bounds which they shall not passe. Beleeue my words and it shall goe well with you; but if ye will not beleene, surely ye shall not bee established, vers. 9. And therefore that Abaz and his people might giue credit to this promise, the Lord (saith our text) spake once more to Abaz.

*n* Where note Gods long suffering and patience toward an Idolatrous and a wicked King, *o* who did not uprightly in the sight of the Lord his God, like Dauid his father: but made his sonne goe thorow the fire after the abominations of the Heathen, whom the Lord had cast out before the children of Israel, and offered, and burnt incense in the high places, and on the hilles, and vnder euery greene tree. The Lord *p* desired not the death of a sinner, but that he may turne from his euill waies and liue, speaking to him as heere to Abaz, againe and againe; Turne you, turne you, for why will ye die O yee house of Israel? He doth inuite to mercie, not onely such as are godly men, according to the prayer of *q* Dauid, Do well O Lord vnto those that be good and true of heart. But he maketh his Sunne to rise on the euill, and sendeth his raine on the iust and on the vniust, Matth. 5. 45. Hee is not slacke saith *r* Peter in comming to iudgement (as some men count slacknesse) but is patient toward vs, and would haue no man to perish, but would all men to come to repentance. Wherefore thou, whosoeuer thou bee which art in the *s* gall of bitternesse, *t* selling thy selfe to worke wickednesse, nay *u* giuing thy selfe to wantonnesse to commit all vncleanenesse, euen with greedinesse. *x* How dost thou thinke thou shalt escape the iudgement of God? or despisest thou the riches of his bountifullnesse, and patience, and long sufferance, not knowing *y* hat



that the goodnesse of God leade thee to repentance? The Lord spake to *Abaz* againe, yet not onely for his sake, nor for the wicked alone: y but rather to prouide for the weake which had some seeds of Godlinesse. For albeit they did offend the Lord very much in their distrust and Idolatrie: yet God as being the father of mercies, in wrath remembers mercy. *Habac. 3.2. Compassion and forgiveness is in the Lord our God, albeit wee haue rebelled against him. Dan. 9.9.*

<sup>y</sup> *Caluin.*

<sup>z</sup> *2. Cor. 1.3.*

<sup>a</sup> *Musculus.*

<sup>b</sup> *Hierome.*

<sup>c</sup> *Psal. 72.18.*

<sup>d</sup> *Molierus.*

*Caluin.*

<sup>e</sup> *Tract. 80.*

*in Ioan.*

<sup>e</sup> *1. Tim. 1.15.*

Require a token of the Lord thy God. <sup>a</sup> As if *Esay* should haue said, I perceiue you giue credit to my report, entertaining my speech as the words of a meere man, and not as the word of God. Wherefore to demonstrate that I come not in mine owne name, but from the Lord of Hosts, *Aske a signe*, <sup>b</sup> not of Idols, or of strange gods vnable to helpe thee: but of thy God *Aske a signe* not of me, but of the Lord <sup>c</sup> which onely doth wondrous things. Aske of him, *Abaz*, and thou shalt vnderstand that it is the Lord who speakes vnto thee. God for the confirmation of our faith <sup>d</sup> addeth vnto his promises as proppes of our infirmitie, signes and tokens, which <sup>e</sup> *Augustine* calles aptly *visible words*. And these signes are of two sorts, *extraordinarie*, whereof the Prophet in our present text, and that which was giuen to *Hexekiah* in the 38. chapter of this prophesie, vers. 7. *Ordinarie*, in daily vse, as Baptisme and the Lords Supper, the which are signes and seales of Gods holy couenant with vs. And wee must so ioyne faith vnto the word, that wee despise not the Sacraments which Almighty God offereth as helps for the strengthening of our faith. <sup>e</sup> It is a true saying that *Iesus Christ came into the world to save sinners*. And this saying ought by all meanes to be receiued, and one chiefe meane is the ministration of the Sacraments: and therefore the frantick spirits in our time who make no reckoning of Baptisme, nor of the blessed Eucharist, but esteeme them *abees* onely for little children, are worthily censured by

<sup>f</sup> In loc.

reuerend <sup>f</sup> Calvin to separate those things which God hath ioyned together.

<sup>z</sup> Musculus.<sup>h</sup> Vatablas.<sup>i</sup> Hieron.

Caluin.

<sup>k</sup> Kilius.<sup>l</sup> Ier. 32. 17.<sup>m</sup> Psal. 91. 1.<sup>n</sup> Hieron.<sup>o</sup> Hyperius.

P 2. King. 16.

<sup>q</sup> Musculus.

Caluin.

Mollerus.

*Whether it be toward the depth beneath, or toward the height above*] The Prophet prescribes not what token Abaz should aske, & lest happily the truth of the miracle might be suspected; but hee leaueth it to the Kings owne free choice, whether hee will haue it *toward the depth or height*, <sup>h</sup> that is in earth or heauen. Or it may be the word *depth* is of some deeper signification; <sup>i</sup> as if Esay should say, God will openly shew thee that his dominion is farre aboue all the world; yea that it reacheth euen from the heauen of heauens, to the very depth of depthes, insomuch as hee can at his good pleasure fetch Angels out of heauen, and also raise the very dead out of their graues. <sup>k</sup> Here then obserue Gods omnipotencie, *who can doe whatsoener hee will in heauen, and in earth, and in the sea, and in all deepe places*, Psal. 135. 6. <sup>l</sup> O God the great and mighty, great in Counsell, and mighty in worke. Behold thou hast made the heauen, and the earth, by thy great power and stretched out arme, and there is nothing hard vnto thee. This doctrine is comfortable to the godly, who <sup>m</sup> dwell vnder the defence of the most high, and abide vnder the shadow of his wings, hauing his spirit for their guide, and his Angels for their guard. But it is very terrible to the wicked, in that all the creatures in heauen, in earth, and vnder earth attend the Lord of Hosts, euer more readie to fight against such as fight against him.

*I will require none*] This argueth his <sup>n</sup> pride, rather then humblenesse. Or as <sup>o</sup> other, his trust in the strength of the King of P Ashur, rather then his affiance in the King of Kings. And yet hee colours his foule contempt <sup>q</sup> hypocritically with a faire pretence, saying. *I will not tempt the Lord*, alluding doubtlesse to the text, Deut. 6. 16. *ye shall not tempt the Lord your God*. He forgate the words in the same chapter a little before, *ye shall not walke after other gods, &c.* and only wrested that clause which



which he thought would fit his turne, wrett I say, for to require a signe when God inniteth and inioyneth vs, is not to tempt the Lord; but to trust and obey, which is better then sacrifice. *Gedeon* is commended for asking signes of the Lord, *Iudges 6.* the Pharisees on the contrary condemned euen by Christ himselfe, *The wicked generation and adulterous seeketh a signe:* now the reason hereof is exceeding plaine, their actions differed in their endes: for whereas *Gedeon* asketh a signe to bee confirmed in Gods promise; the Pharisees required miracles of Christ out of curiositie to betray, rather then to be taught of him: in this acceptable time of grace we need not aske for new miracles, it is sufficient to beleue those which are recorded in holy Bible. The blessed Sacraments are Gods ordinary signes appointed in his word for the strengthening of our faith, hee that refuseth them as a superfluous helpe commits the sinne of *Abaz*, he that vseth them according to Christs ordinance, spiritually receiues Christ himselfe, as *Durandus* pithily, *verbum audimus, motum sentimus, modum nescimus, presentiam credimus.*

*1. Sam. 15. 22.*

*Mat. 16. 4.*

*Mollerus. Musculus.*

*u Apud Elien. respon. ad apolog. Bellarmine pag. 11.*

*x Mat. 23. 27.*

*y Calvin.*

*Hear ye now O house of David*] For as much as it was an intollerable wickednes to shut the gates against the might and mercies of God vnder colour of honesty and modesty; the Prophet is iustly displeased, and sharply rebukes these painted sepulchres, and saith, *heare ye now O house of David, &c.* for albeit it was an honour for them to be held the race of *Dauid* (if they had walked in the steps of *Dauid*) yet notwithstanding he now calls them *house of Dauid* rather by way of reproach then otherwise. And in very deed the contempt and unthankfulness in refusing a signe was so much the more hainous, because this fauour was reiected by that house, out of which the saluation of the whole world should come. Note then here the Prophets order and exquisite method in teaching: first he begins with doctrine, *take heed, be still, and feare not, &c.* then he proceeds to the confirmation

<sup>2</sup> Esay 58.1.

<sup>2</sup> Epist. ad Nepot.  
Tom. I fol. 14.

<sup>b</sup> Loc. com. tit.  
de offic. minist.  
in taxan. vitij.

<sup>c</sup> Calvin.

<sup>a</sup> Vbi sup. tit.  
de minist. verb.

<sup>e</sup> 1. Thessal. 4. 8.

<sup>f</sup> 1. Sam. 8. 7.

confirmation of his doctrine, require a token of the Lord thy God, &c. Lastly, when he saw that both his offered sayings and signes vnto King *Ahaz* were fruitlesse, hee comes to reproofe, grieuously chiding this obtinate man; and not him alone, but also all the royall house defiled with this impietie: we must in our ministry take the like course: first beginning with doctrine, then proceeding to confirmation, and when these two faile, we must (as our Prophet speakes <sup>2</sup> elsewhere) lift our voice like a trumpet, shewing Gods people their transgressions, and to the house of *Jacob* their sinnes, after proofe wee must (as *Esay* here) come to reproofe: *auditorum lachryma laudes tua sint*, as <sup>2</sup> *Hierome* doth aduise *Nepotian*, for saith he, *melius est ex duobus imperfectis rusticitatem sanctam habere, quam eloquentiam peccatricem*, and <sup>b</sup> *Martin Luther* that sonne of thunder was wont to say, *cortes meus esse potest durior, sed nucleus mollis & dulcis est*.

Is it not enough for you that ye be grieuous vnto men, but ye must grieve my God also? <sup>c</sup> He doth vse comparisons between God and men, not as if the Prophets could indeed be separated from God, for they be nothing else but his instruments, hauing one common cause with him as long as they discharge their duties, according to that of *Christ*, *Luke 10. 16. He that heareth you, heareth me: and he that despiseth you despiseth me*: the Prophet then shapes his speech according to the wicked opinion of *Ahaz*, and his followers, imagining that they had to doe with men only, as if hee should say, though I am a mortall man as you conceiue, yet in reiecting the signe which is offered vnto you, yee gaine God himselfe, for asmuch as the Lord speakes in mee: this saith <sup>d</sup> *Luther* is our comfort and credite, that in deliuering Gods errand, our tongue is Gods tongue, and our voice is Gods voice, <sup>e</sup> hee therefore that despiseth our preaching, despiseth not men, but God; as the Lord said to <sup>f</sup> *Samuel*, they haue not reiected thee, but they haue reiected



reiection mee, that I should not raigne over them: and this ought to moue the Prophets and preachers of the word, that a wrong done to them in executing their holy function is an iniury done to God himselfe, and they must griene not so much in respect of their owne dishonour, as for that God is grieved, according to that of *h David*, mine eyes gush out with water, because men keepe not thy law: it is well obserued, that whereas *Esay* said before whilest *Ahaz* rebellion and ingratitude was hidden, aske a signe of the Lord thy God: he now takes this honour to himselfe, saying my God, not thy God, insinuating that God is on his side, and not with these wicked hypocrites; and so testifies with what a confidence and conscience hee promised deliuerance to the King, as if he should haue said, I came not of my selfe but I was sent of the Lord; and haue told thee nothing but out of the mouth of my God, all preachers of the word should haue the same boldnes, not in appearance only: but effectually rooted in their hearts: as *i Luther* excellently, *Summa summarum hac est inestimabilis gloria conscientia nostra contra omnem contemptum in mundo, quod Christus nos predicatoris plane deos creat, dicendo quia uos recipit, in patremq; meum recipit.*

Therefore the Lord shall giue you a signe, behold a virgine] All orthodoxal interpretours as wel ancient as moderne construe this of Christs admirable natiuity, herein being taught by the spirit of truth, in the 1. Chapter of Saint *Matthews* Gospell at the 22. verse, all this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, behold a virgine shall conceive, &c. I know the Iewes haue many cauils against this exposition, he that desires to know them, as also the Christians answer to them; at his opportune leisure may read the Commentaries of *Hierom* and *Caluin* upon this text, of *Aretius*, *Marlorat*, *Maldonat*, in *Mat. 1. 22. Pet. Galatinus de arcanis cat. verit. lib. 3. cap. 18. & lib. 7. cap. 15. Suarez in 3. Thoma disput. 5. sect. 2.*

That

*8 Musculus.*

*h Psal. 119. 136.*

*i Ubi supra.*

<sup>k</sup> *Uatulus in loc.*

<sup>1</sup> *Luke 1.71.*

<sup>m</sup> *Mat. 1.23.*

<sup>n</sup> *Mollerus. Calvin.*

<sup>o</sup> *2. Cor. 1.20.*

<sup>p</sup> *Aretius.*

<sup>q</sup> *Lombard. Anselm. Caietan.*

<sup>r</sup> *Ephes. 1.4.*

<sup>t</sup> *Rom. 8.17.*

<sup>u</sup> *Iohn 1.14.*

<sup>v</sup> *Rom. 4.25.*

That which here troubleth interpretours most, is how this token is a confirmation of Gods promise to King *Ahaz*: examine the circumstances of the place say the Iewes, Hierusalem is besieged, and the Prophet is to giue them a signe of their deliverance; to what end then is the Messias of the world promised now, who should be borne five hundred yeares after? answere is made by <sup>k</sup> some that the coherence may be thus, O *Ahaz*, thou art exceedingly deceiued in thinking that God is not able to deliuer thee from the furious wrath of *Rezin*, and of *Remaliahs* sonne; for hee will in time to come shew greater arguments of his power vnto thy succeeding posterity, for behold a virgine shall conceiue and beare a sonne, who shall deliuer his people from more dangerous enemies then the two tailles of these smoaking firebrands; he will in the fulnes of time send a Sauour to deliuer vs <sup>1</sup> from all that hate vs, euen our spirituall enemies, as sinne, death and the deuill: he shall be called *Emmanuel*, <sup>m</sup> which is by interpretation *God with vs*, not God against vs, but with vs and for vs, as *Musculus* vpon the words of Saint *Matthew*, *non sine nobis, non contra nos, sed nobiscum & pro nobis*.

<sup>n</sup> Other obserue that it is the custome of the Prophets in confirming the particular promises of God, euermore to lay this foundation that he will send his sonne the redeemer. By this generall prop the Lord euery where ratifies that which he specially promiseth vnto his children, according to that of <sup>o</sup> *Paul*, *in Christ all the promises of God are yea and amen*: that is, <sup>p</sup> categoricall and true, <sup>q</sup> complete and implete, and assuredly whosoever expects help and succour from God, must also be perswaded of his fatherly loue: but how should hee be fauourable without Christ, in <sup>r</sup> whom he hath adopted vs his sonnes, and <sup>t</sup> heires before the foundation of the world? so louing vs that hee hath giuen his only begotten sonne to <sup>u</sup> dwell among vs, and to be *God with vs*, and when his houre was come to <sup>v</sup> dye for our sinnes, and



and to rise againe for our iustification: so that vpon these premises we need not at any time doubt of Gods holy promises, but infallibly conclude with the blessed Apostle Rom. 8. 32. *If God spared not his owne sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also?*

\* Other hold this signe most agreeable to the present occasion of *Iudahs* promised deliuerance, because the Patriarke *7* *Iacob* had prophesied, that *the scepter should not depart from Iuda, nor a law giuer from betweene his feet untill Shilo come*: as if *Esay* should thus argue with *Abaz*, the *Messias* of the world is to bee borne of the tribe of *Iudah*, and of the linage of *Dauid*, it is impossible therefore that either *Rezin* or *Pekah*, or any other prince whatsoever should rent thy Kingdome from the successours of *Dauid*, vntill a virgine conceive and beare a sonne, who shall bee called *Emmanuel*. It is reported Mat. 2. that the wise men enquired after the birth of Christ, in the dayes of *Herod the King*, wherein they shewed themselues to bee wisemen in deed, obseruing their right *2* *quando*, because now the scepter had departed from *Iudah*, and was in the hands of *Herod* an alien and a tyrant crept in by the *Romane* Emperour: this then is a fit and a full signe to confirme Gods promise touching *Iudahs* deliuerance from the furious wrath of *Rezin* and of *Remaliahs* sonne. For there be two kindes of signes, *unum prognosticum, alterum remoratiuum*, as *Petrus Galatinus* in his examination of this text aptly distinguisheth: one which is a prognostication of an euent to come, so *b* *Gedeons* fleece was a signe to him of a future victory, another which is a memoriall of a thing past, so the Lord said vnto *Moses* Exod. 2. 17. *this shall be a token vnto thee, that I haue sent thee, after thou hast brought the people out of Egypt, yee shall serue God vpon this mountaine*: now the signe mentioned here was a rememorative; not a prognosticke. *Abaz* saw not this token, but his posterity might say with *c* *Dauid*, as wee haue

\* *Hyperius in loc.*

*7* Gen. 49. 10.

*2* *I. eo ser. 3. de epiphan. Theophylact. Euthym. Anselm. in Mat. 2.*

*a* *De arcanis cat. verit. lib. 7. cap. 19.*

*b* *Iudges 6. 37.*

*c* *Psalm. 48. 7.*

<sup>a</sup> Irenaeus. lib. 3.  
cap. 27. Ambr.  
in Psal. 118.  
ser. 8. Epiphan.  
haeres. 30. Basi.  
in loc. idem  
Theodoret. &  
Eusebius apud  
vegam. Dom. 11.  
post Pentecost.

<sup>c</sup> Erasmus.  
Maldonat.  
in Mat. 1. 23.  
Haalma. in map-  
st. 6.

<sup>f</sup> Epiphan.  
haeres. 78.

<sup>g</sup> See Creed. art.  
borne of the  
Virgin.  
<sup>h</sup> Aretius in  
Luc. 1. 27.

<sup>i</sup> Psal. 132. 11.

<sup>k</sup> Augustin. in  
Psal. 131. &  
Irenaeus. lib. 3.  
cap. 27.

haue heard, so haue wee seene in the city of the Lord of Hosts, in the city of our God: God upholdeth it for euer. And heere the fathers do obserue that Christs admirable natiuity was a signe both in the depth beneath, and in the height above. For in being a man, eating butter and honie, nourished after the same manner that other children are, he was a signe on earth: and in being Emmanuel, conceived of a Virgin without the seed of man, hee was a signe from heauen. Thus as you see this token is accommodum, aptly fitted to the present occasion of the Prophet, I proceed now to shew that it is also commo- dum, as profitable for vs as it is pertinent for Hierusa- lem.

*A Virgin shall conceive* ] That is, <sup>e</sup> the Virgin, or that Virgin, for the Hebrew particle <sup>n</sup> added in the text originall, and the Greeke article <sup>i</sup> prefixed by the Septua- gint interpreters are both emphaticall, and import so much as *that excellent Virgine*. So the fathers vseth to speake, <sup>f</sup> *Quis vnquam, aut quo seculo ausus est proferre nomen S. Mariae, & interrogatus non statim intulit virginis vocem?* In what age did any man name the blessed Mary without adding her surname *Virgin*. Nay the blessed Apostles in their Creed haue taught vs so to be- leeue, borne of the *Virgine Marie*. For she was a <sup>g</sup> per- petuall Virgine: <sup>h</sup> *ante partum in partu, post partum*. All which is concluded, at the least included in our present text. A Virgin before she conceived, and when she con- ceived her sonne our Sauour, as we defend against vn- beleeuing *Iewes* and *Gentiles*; and against misbeleeuing *heretickes* also; namely, the *Cerinthians*, *Ebionites*, *Car- pocratians*, holding that Christ was the naturall sonne of Ioseph, & *verus & merus homo*, contrary to the words of our Prophet here, *behold a Virgin shall conceive*. <sup>i</sup> The Lord hath made a faithful oath vnto *David*, and he shal not shrinke from it, *Of the fruit of thy belly shall I set up- on thy seat*. Where the <sup>k</sup> Doctors note, that he saith ac- cording to the Hebrew, *de fructu ventris*; and not de fructu



*fructu femoris, aut renum*, because the promised seed is the seed of the woman, Gen. 3. 15. made of a woman, Gal. 4. 4. hauing the materials of his body from *Mary*, but his *formale principium*, of the holy Ghost agent in his admirable conception, as it is in the Gospell allotted for this day, *The holy Ghost shall come upon thee, and the power of the most high shall overshadow thee*. See Gospell on the Sunday after Christmas.

2. We say that *Mary* was a Virgin in her childbirth, against *Ioninian*, and *Durandus*, according to the tenor of our text, *A Virgin shall conceiue and beare a sonne*. The which is not to be construed, in <sup>1</sup> *sensu diuiso*, sed in *sensu composito*: to wit, a Virgin shall conceiue, and continuing a Virgin shall bring forth her child, <sup>m</sup> *grauida sed non grauata*. So runnes our Creed, *borne of the Virgin*. For otherwise what wonder had it beene that one who sometime was a Virgin, should afterward knowing a man, haue a sonne. Consule *S. Irena. lib. 3. cap. 18. 21. 24. Epiphan. heres. 30. Circa finem. n Grego. Nyssen. orat. de sanct. Christi natinitat. Basil. & Hierom. in loc.*

*Partus & integritas discordes tempore longo.  
virginis in gremio fœdera pacis habent.*

3. *Mary* was a Virgin after the birth of Christ, as the Church hath euer taught against <sup>o</sup> *Heluidians*, and <sup>p</sup> *Antidicomarianites*. And some probable reason hercof also may be gathered out of this Scripture, *thou shalt call his name, &c.* that is (as our Communion booke) *thou his mother*. Or as our new translation hath it, *A Virgin shall conceiue and beare a son, and shall call his name, &c.* For (as <sup>r</sup> *Caluin* notes) the verbe is of the feminine gender among the Hebrewes, which occasioned happily the translators of *Geneua* to reade, *she shall call his name*. Now the naming of children is an office properly belonging to fathers, and not to mothers. In that therefore this charge was wholly referred and transferred to *Mary*: we may note that Christ was so conceiued of his

<sup>1</sup> *Suarez in 3. Thom. disp. 5. sect. 2. idem Ardens in euangel. annunti. m Bernard. hom. 3. super missus est angelus. n Neque uirginitas partum prohibuit, neque partus uirginitatem soluit.*

<sup>o</sup> *Hieron. aduers. heluid. & August. heres. 84. p Epiphan. heres. 73. q Ita Munsterus, tu mater. r In loc.*

<sup>c</sup> Tract. 26. in  
Mat.

<sup>e</sup> Thom. de  
human. Christi  
generat.

<sup>u</sup> In Mat. 23.

<sup>x</sup> Greg. Nyss. de  
sancta Christi  
natiuit.

<sup>y</sup> Perkins re-  
form. cat. tit.  
tradit.

his mother, as that hee had no father on earth; as also that *Ioseph* affianced to *Mary*, was rather an helpe then an absolute head, a wedded, but not a bedded husband. I say not a bedded husband after the birth of *Christ*, as *Hierome* notable proues in a tract of this argument, against *Heluidius*. And for the strengthening of this reuerent opinion, I finde a tradition entertained by the most ancient Doctores, <sup>c</sup> *Origine*, <sup>e</sup> *Basile*, <sup>u</sup> *Theophylact*, and <sup>x</sup> other, that whereas the married women had one seuerall in the Temple for their deuotions, and the Virgins another: *Mary* not onely before, but after the birth of her sonne also did vsually troupe with the maidens, and not with the married, *y lining and dying a Virgin*. This Epistle then is all one with the Gospell, *Esay* and *Gabriel* are messengers of the same errand; for that which *Esay* speakes of *Mary*, *Gabriel* speakes vnto *Mary*; *Thou shalt conceiue in thy wombe, and beare a sonne, and shall call his name Iesus*. And they both are so fit for the present feast, that he who runs and reades, may see the reason why the Church allotted them for this day.

#### The Gospell. LUK. 1. 26.

*And in the sixth moneth, the Angel Gabriel was sent from God, vnto a City of Galilee, named Nazareth, to a Virgin, &c.*

**A** Almighty God in the twelfth chapter of Exodus, enioyned his people to eate the pascall lambes head and feet and purtenance. *Christ* is our Pascall lamb, 1. Cor. 5. 7. Wherefore wee must as *Mary* did, anoint *Christ*s <sup>z</sup> head & <sup>a</sup> feet, that is, meditate on his birth and death, on his ingresse into the world, and egressie out of the world. This scripture principally speakes of his birth, and of the purtenance thereof, an euangelicall and angelicall

<sup>z</sup> Mat. 26. 7.

<sup>a</sup> Job. 12. 3.



angelicall annunciation of his admirable conception.

When, *In the sixth moneth.*  
Where, *In a City of Galilee, named Nazareth.*

In which obserue these 4. circumstances especially. Who, *saluting, Gabriel an Angel sent from God.*  
*saluted, A Virgine sponised, &c.*

What, *Haile full of grace, &c.*

*In the sixth moneth*] That is (as *Gabriel* expounds himselfe, *vers. 36.*) in the sixth moneth, <sup>b</sup> from the conception of *Elizabeth*. And it is an <sup>c</sup> argument to perswade *Mary* that shee may haue a sonne, for that her cousin *Elizabeth* had conceiued a child in her old age, by her old husband. *Iohn* the Baptist <sup>d</sup> (as it is thought) was conceiued about the latter end of September, and Christ according to the Churches account, about the latter end of March. In the very same moneth (as <sup>e</sup> some coniecture) the world was created, and so the second *Adam* was conceiued, about the time the first *Adam* was deceiued. For <sup>f</sup> as in *Adam* all die: euen so in Christ shall all bee made aliue. The <sup>g</sup> Poet saith of the spring which alwaies beginneth in this moneth,

*Omnia tunc florent, tunc est nona temporis atas,  
& nona de grauidō palmite gemma tumet.*

And so Christ incarnate making a <sup>h</sup> new heauen and a new earrh, *ecce ego facio nona*, Behold saith the Lord, I make new things, *Esay 43. 19.* See *Tho. Caten. & m. Moller. in loc. Ludolph. de vita Christi part. 1. cap. 5. Giron. ser. 1. Raulin. ser. 3. Ferus ser. 5. in annun.*

The <sup>i</sup> Iewes for religious vses, and festiuall times counted *Nisan* the first moneth, (<sup>k</sup> which for the most part answereth our March) and so forward; but for ciuill they counted the seuenth the first. It is worth obseruing therefore that the Annunciation vnto *Zacharie* was in the beginning of the Ciuill, and this Annunciation vnto *Mary* in the beginning of the religious or

E

eccle-

<sup>b</sup> *Theophylact. Euthym. in loc.*

<sup>c</sup> *Luther. Melanct. post. in loc.*

<sup>d</sup> *Aretius.*

<sup>e</sup> *Vide Io. Thom. friegium lib. de cos. mopaia.*

<sup>f</sup> *1. Cor. 15. 22.*

<sup>g</sup> *Ouid lib. 1. fasti.*

<sup>h</sup> *Esa. 65. 17.*

<sup>i</sup> *Tremellius in Exod. 12.*

<sup>k</sup> *Vatablus in Exod. 12.*

<sup>1</sup> Galat. 4. 19.

<sup>m</sup> Ephes. 3. 17.

<sup>n</sup> Psal. 51. 10.

<sup>o</sup> Luther post.  
in loc.

<sup>p</sup> Thom. part. 3.  
quest. 3. art. 2.

<sup>q</sup> Fulgentius de  
dup. nat. Christ.

<sup>r</sup> Hieron. apud  
Thom. ubi sup.

<sup>s</sup> Orig. lib. 10.

<sup>t</sup> Mat. 12. 30.

<sup>u</sup> Giron con. 1.  
in annun.

<sup>x</sup> Perkins expo-  
sit. Creed. tit.  
creation of  
Angels.

<sup>y</sup> Aretius.

<sup>z</sup> Job. 7. 52.

ecclesiasticall yeere. Teaching vs hereby that our whole life is onely ciuill, and not truly religious, vntill Christ be conceiued and <sup>l</sup> formed in vs, vntill hee <sup>m</sup> dwells in our heart who <sup>n</sup> reneweth a right spirit within vs.

*The Angel Gabriel was sent from God, Gabriel in Hebrew signifies the power of God, a fit ambassadour for such an errand, because the conception of Christ, and through it the redemption of the world is called expressly the strength of Gods arme, Luk. 1. 51. ° Every Preacher of the Gospell ought to follow this example, for his commission, he must bee sent from God: and in execution of it, hee must bee Gabriel: that is, a man of good courage, powerfull in doctrine and exhortation. An Angel was sent about this businesse, and not a man for sundry reasons, especially three.*

1. <sup>p</sup> That our humane nature might bee repaired after the manner it was ruinated, as a serpent was sent by the diuell vnto *Eua* to worke our woe: so *Gabriel* an Angel was sent from God vnto *Mary*, to bring glad tidings of our weale. *Ad Euam angelus malus accessit ut per eam homo separaretur à Deo, ad Mariam angelus bonus venit ut in ea Deus uniretur homini.*

2. An Angell sent vnto a Virgin, <sup>r</sup> because Virgins are as Angels, according to that of <sup>s</sup> *Isidore. Cælibatus quasi cælo beatus.* And <sup>t</sup> Christ also saith, in the resurrection when there shall be no more marrying, that we shall be then as the Angels of God in heauen.

3. To <sup>u</sup> shew that Angels are ministring spirits sent forth to minister for their sakes who shall bee heires of saluation, Heb. 1. 14: and therefore seeing we haue such a guard attending vs on euery side, we <sup>x</sup> should do whatsoever we doe, in a reuerent and seemely fashion, alway remembering that wee are made a spectacle to men and Angels, 1. Cor. 4. 9.

*Vnto a city of Galilee, named Nazaret* ] The Iewes held this country and city so <sup>y</sup> contemptible, that the <sup>z</sup> Pharisees said of the one, *out of Galilee ariseth no Prophet.*



## The Annunciation of the Virgin Mary.

51

phet. And <sup>a</sup> Nathaniel of the other, *Can there any good thing come out of Nazaret?* Heere then obserue that euen Pharisies and learned men may be deceiued, as also that God is not tied vnto any place, but his spirit <sup>b</sup>bloweth where it listeth. And therefore we may not iudge of men either by their countrie or county; *Ioseph and Mary liued in Nazaret a city of Galilee*: good people though they dwell in bad parishes and places, are the same. *Mystically Nazaret is by interpretation a flower*; it was fit therefore that he (which is the <sup>d</sup>lilie of the valleys, and the rose of the field) should be conceiued in flore, i. in Nazaret: *de flore, i. de beata virgine: cum floribus, i. tempore florum*, in the spring or flower time. Galilee was the marches of the Iewes, abutting and adioyning neere to the countrie of the Gentiles, and so <sup>c</sup>Christs conception in Galilee doth insinuate, that in him all the nations of the world shall bee blessed, Gen. 22. 18. And that hee should breake downe the stop of the partition wall, and so make the Iewes and the Gentiles both one, Ephes. 2. 14: or *Galilee* signifieth an end or confine; so Christ a Galilean is the end of the law, Rom. 10. 4. See this and many moe like this, *apud pont. in fest. annun.*

To a Virgin espoused to a man whose name was Ioseph ]  
Mary though a Virgin was affianced to Ioseph of the house of David for sundry causes: 1. lest her selfe should be iudged an <sup>f</sup>adulteresse, and so stoned to death according to *Moses* law.

2. Lest her sonne should be reputed a <sup>g</sup>bastard, and so consequently not admitted for the Messias. He who came into the world not to <sup>h</sup>destroy the law, but to fulfill all righteousness, Matth. 3. 15: would not himselfe be borne vnlawfully.

3. <sup>i</sup> That Christ heereby might honour both estates, of maidenhead, and marriage; of maidenhead, in that shee was a Virgin; of marriage, because she was espoused.

<sup>a</sup> Job. 1. 46.

<sup>b</sup> Ioh. 3. 8.

<sup>c</sup> Ludolphus de vita Christi. part. 1. cap. 5. & Beauxamis har. fol. 22. <sup>d</sup> Cant. 2. 1.

<sup>e</sup> Bonauent. Beauxamis.

<sup>f</sup> Hieron. aduers. Heluid. & Aret. in loc. <sup>g</sup> Ambros. lib. 2. in Luc. cap. 1. <sup>h</sup> Mat. 5. 17.

<sup>i</sup> Easil. hom. de human. Christi generat.

E 2

4. That

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<sup>k</sup>Theophylact.  
Euthym.

<sup>l</sup>Basil. ubi sup.  
<sup>m</sup>Bernard.  
hom. 2. super  
missus est  
angelus.

<sup>n</sup>Bernard. hom.  
1. super missus  
est angelus.

<sup>o</sup>Hieron. ubi sup.  
& Aret. in loc.  
P. Num. 36.

<sup>q</sup>Bernard. hom.  
2. super missus  
est Angelus.  
<sup>r</sup>1. Cor. 2. 7.

<sup>s</sup>1. Tim. 5. 13.

4. That Ioseph might be to her selfe and her sonne a <sup>k</sup>curator and a guardian in the time of trouble; for so we reade in the second chapter of S. Matthew, that the Angell of the Lord appeared to Ioseph in a dreame, saying, *Arise, and take the babe and his mother, and flee into Egypt, &c. Againe, arise, and take the babe and his mother, and goe into the land of Israel, &c.*

5. That her husband might <sup>l</sup>witnesse her virginity. *Sicut Thomas dubitando, palpando, constantissimus factus est Dominice confessor resurrectionis: Ita et Ioseph Mariam sibi desponsando, eiusq; conversationem in tempore custodie studiosius comprobando, factus est pudicitia fidelissimus testis. Pulchra utriusque rei convenientia & dubitatio Thomae, & desponsatio Mariae. See Bernard ubi in marg. Beauxam. bar. Tom. 1. fol. 22. Maldonat. in Mat. 1. Sixt. senen. Bib. lib. 6. annot 64.*

Of the house of David] S. Luke sets downe the names of so many places and persons exactly, that wee might attend his relation more diligently. *Noluit nos negliger audire, quod tam diligenter studuit enarrare.* Because Christ is the promised seed and sonne of David, Mary was espoused to Ioseph of the house of David. <sup>o</sup> Hereby shewing her owne pedigree by her husbands genealogie; for the Iewes according to Gods law were to take wiues out of their owne tribes. *Davidis filius a man according to Gods owne heart, Act. 13. 22.* And so Ioseph, a man of Davids house was a man according to Gods owne hart, to whom he did reueale <sup>q</sup> *secretissimum atque sacratissimum sui cordis arcanum, a mysterie which none of the Princes of this world vnderstood.* And Mary being thus affianced to Ioseph, she proued a good housewife, being in this respect like the Snaile which is *domiporta*. She was not of the tribe of Gad, <sup>s</sup> a busy gossip gadding about from house to house, prating and speaking things which are not comely: but (as almost all interpreters haue noted vpon the words of our text, *ingressus ad eam angelus*) shee was within,



within, either at her holy deuotion, or at her daily worke.

I come now to the salutation it selfe. *Haile Mary*, &c. the which (as *Luther* said of the *Pater noster*) is made by the Papists a very great Martyr. I purpose therefore to demonstrate these two points especially: First, their foule abuse: secondly, the true vse of *Aue Maria*. The Papists iniurie this angelicall salutation

in } Groce, by misconstruing the whole sentence ioyntly.

Parcell, abusing euery particular word seuerally.

For the first they patch it vp together by fetching in other stiches out of other places, as *blest is the fruit of thy wombe*, and adding the name, *Maria, Iesus, amen*.

And all this that it may be repeated often vpon their beades, as a maine point of holy deuotion, and why so?

"because forsooth it was vsed by the Greeke Church in their Masse daily, for so they find it recorded in the Liturgies of *S. Iames*, and *Chrysostome*. \* Our answer

is, that those Liturgies are counterfeit, the one being a sufficient confutation of the other. For if the Greeke Church had a Liturgie written by *S. Iames* the blessed Apostle, who would imagine that *Chrysostome* would haue made a new; and if *Chrysostome* had penned a Li-

turgie, he would not haue made a prayer for Pope *Nicholas*, who liued almost fife hundred yeeres after him, and for the Emperour *Alexius*, who liued seuen hun-

dred yeeres after him. It were very much (as *B. y Jewell* obiected against *D. Harding*) to say *Chrysostome* pray-

ed for men by name so many hundred yeeres before they were borne.

But to trace the Papists a little neerer euen from step to step, if *Aue Maria* bee a prayer, it must either bee a prayer for *Mary*, or to *Mary*. It cannot be a prayer for *Mary*, whether wee consider the words as vttered by

*Gabriel* while shee liued: or as babled by them now shee is dead. If in her life shee was full of grace, and

\* *Lut. I. 42.*

" *Rhem. in loc.*

\* *Dr. Fulke in loc. & Marten. us de sac. Eucharist. lib. 1. cap. 2.*

\* *Art. primate Masse diuif. 5.*

<sup>z</sup> Bellarmin. de  
amiss. grat. &  
stat. pec. lib. 4.  
cap. 15. 16. &  
Suarez in 3.  
Thom. disp. 4.

<sup>a</sup> Chemnitius ex-  
am. con. Triden.  
part. 3. Tit. de  
sanc. inuocat.  
pag. 184.  
<sup>b</sup> Tit. de venerat.  
sanc. in fine.

<sup>c</sup> Chemnitius  
ubi sup. pag. 190

<sup>d</sup> Apolog. confess.  
August. Tom. 1.  
fol. 102.

<sup>z</sup> free from all sinne as they teach impiously ; then assuredly she did not need any prayer of man or Angell, as abounding with all mercy, and abandoning all misery, much lesse now being a Saint in heauen, and (as they would haue vs to beleue) a queen of heauen, ouertruling and commanding Christ himselfe to shew mercy on such as she will haue mercy.

As *Aue maria* could not be a prayer for *Mary*, so it should not be a prayer to *Mary*, because praying to Saints hath in Gods holy bible <sup>a</sup> neither precept, nor promise, nor paterne. Not to dispute this point, *Eckius* a rancke papist acknowledgeth in his <sup>b</sup> *Enchiridion* that inuocation of Saints is not inioyned in the Scriptures expresly, not in the old Testament, because the Patriarkes and the Prophets afore the comming of Christ (as the Church of Rome beleue) were not in heauen but in *limbo*. Not in the new testament, least happily the Gentiles lately conuerted vnto the faith of one God, should instantly returne to the worshipping of many Gods ; as the men of *Lycaonia* would haue sacrificed vnto *Paul* and *Barnabas*, Acts 14. <sup>c</sup> *Petrus Afoto* likewise, and other Romanists of most eminent note for learning confesse, that praying vnto Saints is not taught in Gods booke plainly, but insinuated only. So that (as <sup>d</sup> *Melancthon* obserues) the Papists are faine to ride post vnto the Court for an example. We cannot come to the Princes presence, but by the mediation of some fauourite : in like sort (say they) we must exhibite our petitions vnto *Peter*, or *Paul*, especially to *Mary*; that she may commend them vnto Christ her sonne : God himselfe hath answered this idle conceit for vs, *Osea* 11.9 *I am God, and not man, the holy one in the mids of thee:* and *Esay* 55.8. *My wayes are not as your wayes, &c.* Earthly princes out of necessity must employ many mediators and officers about them, as tongues and eares and eyes vnto them : but the King of heauen is all eye, and all eare, seeing, hearing, vnderstanding all things, euen



euca the very secrets of our hearts afore we speake; your heavenly father (saith our e Sauiour) knoweth whereof ye haue need, before ye aske of him. Againe f if a King appoint a master of Requests, he wil not ordinarily receiue petitions from other: and therefore seeing the King of Kings is pleased to make Christ our only s mediatur and h aduocate, the sole master of the requests in heauen i euer liuing to make intercession for vs; it cannot bee but dishonourable to Gods choice, and Christs office, to substitute any other halfe mediators either of redemption or intercession, as Saint Ambrose, com. in Rom. 1. *Misera utantur excusatione, dicentes per istos posse ire ad Deum, sicut per comites peruenitur ad regem.* Yea but although *Aue Maria* bee not a supplication, it may be taken as a thankesgiuing, and that is a kind of prayer, according to that of k Paul, *I exhort that supplications, prayers, intercessions, and giuing of thanks bee made for all men, &c.* Answer is made that it is not a thankesgiuing, and if it were, yet should it not bee babled vnto Mary, but vttered vnto God, as l conteining his praise to whom all honour is due, *kingdome, power and glory.* Well, *Aue Maria* notwithstanding all this may be vsed as a salutation: our answer is noe, for that a salutation is ciuil, whereas the Papists appoint this to be said as a religious office. 2. Salutations are to persons present, but the vergine is absent, and therefore the Papists may not, nay the Papists indeed cannot vse these words in the same sense they were deliuered by Gabriel and Elizabeth; that there should bee ten *Auemaries* to one *Pater noster*, and that 150. *Auemaries* with fiftene *Pater noster* make a Ladies psalter, and that after the *Pater noster* which Christ himselfe taught vs by his owne mouth, m *Aue Maria* is the most excellent prayer, and that in n it we speake with the mother of God as the Queene of heauen and our aduocate; is now known in the world to be such intollerable foppery, that (as o Hierome said of the Pelagian heresies) a repetition of

e Mat. 6. 8.  
f Melanct. & Chemnitius ubi sup.

g 1. Tim. 2. 5.  
h 1. Joh. 2. 1.

i Heb. 7. 25.

k 1. Tim. 2. 1.

l Luther. post. in loc.

m Bellarmin. cat. exposit. *Aue Maria.*

n Iedesma. cat. cap. 7.

o Epist. ad Ctesephō. aduersus Pelagianos.

it is a sufficient refutation.

I know that reuerend *Foxe* in his Calender of Saints annexed to his Martyrology calls the blessed Virgin *our Lady*, and the Church of England also termeth vsually this present feast *our Ladies day*: but herein we doe not (as the Papists) ascribe to the Virgin any diuine honour, making her our Lady as God is our Lord. It is a ciuill vse not a religious office, for in a holy sense to speake properly there is but one Lord, and neuer a Ladye, & one Lord, one faith, one baptisme: or the Virgine is stiled *our Lady*, because she was (as *Elizabeth* calls her) *the mother of our Lord*, Luke 1.43.

Hitherto concerning the wrong done by the Papists ingrosse to the *haile Mary*, let vs examine now their in- iuring of euery word in particular, the first is *hail*, which they translate *Aue*, turning vpside downe the letters of *Eua*, the woman who did occasion the worldes woe, was named *Eua*,<sup>r</sup> therefore it was fit that *Mary* who bare Christ, the worlds ioy, should be saluted with *Aue*; being opposite in name so well as in nature, this play- ing vpon the word is pretie, but not pithie, because *Aue* is latine, whereas *Eua* is Hebrew, and *ἡ ἡμῶν* greeke, so that the Fryars wit hath outrunne the holy spirits wise- dome in this exposition and transposition of *Eua* and *Aue*. The ~~Great~~ predicant *Illephonso Giron* obserues in the three letters of *Aue* the three persons in holy Trinity. A, *altitudo patris*: V, *veritas filij*: E, *aternitas spiritus sancti*.<sup>r</sup> Some Fryers haue profoundly deriued *Aue* of (A) priuatiuely taken, and *ue*, *quasi sine ue*, that is without woe: now there is a threefold woe denoun- ced. Apocalips 8.13. *Va, ue, ue incolis terra*, woe, woe, woe to the inhabitants of the earth, and this woe is for sinne in the world, as the<sup>n</sup> *lust of the flesh, the lust of the eyes, and pride of life*. Woe to the couetous, woe to the luxurious, woe to the proud: all which *Esay* sets downe in his 5. Chapter expressly. *Woe to them that ioyne house to house, and field to field, till there be no more place for o- ther*

P Dr. Fulk. in  
Mat. 1.

1 Ephes. 4. 5.

<sup>r</sup> Augustin. de  
Leonissa. ser. 4.  
de Aue Maria.

<sup>r</sup> Con. 2. in festo.  
annun. locum  
vide & ride.

<sup>r</sup> Diez. Pet.  
de palude Au-  
gustin. de Leo-  
nissa. & alij.

<sup>n</sup> 1. Iohn. 2. 16.



ther in the mids of the land, &c. that is a woe to the co-  
uctous: Woe to them that rise up early to follow drunken-  
nesse, &c. that is a woe to the luxurious: woe to them that  
are wise in their own eyes, &c. that is a woe to the proud,  
\* now the Virgin as being poore, chaste, and humble, was  
exempted from all these woes; & therefore worthily sa-  
luted by Gabriel with an Ave: or as other popish expo-  
sitors, inhabitants of the earth haue deserued a woe for  
their originall sin, and that is the woe which is in Lim-  
bus: a woe for their venial sin, and that is the woe which  
is in Purgatory: a woe for their mortall sinne, and that is  
the woe which is in hell: but Mary the Virgine (say  
they) was free from all these kindes of sinne, and so con-  
sequently free from all these kindes of woe; the which  
assertion is contradictory to the text of holy scripture  
concluding all vnder sinne, Romi. 3. 9. Galat. 3. 22. Yea  
but say <sup>2</sup> Suarez and <sup>a</sup> Bellarmine, Mary was exempted  
*ex speciali Dei privilegio*: let them if they can shew her  
patent, and wee will instantly belecue it; otherwise,  
Gods word is a lanterne to our feet, and a guide to our  
pathes: if either man or Angell preach a new Gospell,  
let him be <sup>b</sup> accursed. That Mary was a blessed Virgine,  
and the mother of the worlds Sauour; we beleue, be-  
cause we read so: but that she was *impeccabilis*, concei-  
ued without sinne, borne without sinne, liuing without  
sinne, dying without sinne, we doe not beleue, because  
we do not read it in the Bible, nay we read the contra-  
ry, for Mary saith in her hymne, *my spirit reioyceth in  
God my Sauour*, &c. If she needed a Sauour, vndoubtedly  
she was a sinner, for the whole need not a physitiā, Mat.  
9. 12. and therefore the popish annotation of Ave thus  
applied vnto the virgin is both vnlearned and vntue.

The next word is *Maria*, the which is so magnified  
and extolled by the Romanists as that King *Alphonso*  
the sixt would not haue his wife called by that high and  
venerable name. <sup>d</sup> *Petrus de Palude* (whose wit as it  
should seeme dwelt in a fen) hath this muddy conceit  
the

\* Raulin. ser. 1.  
in annun. dom.

† Augustin. de  
Lionissa. ser. 2.  
de Ave Maria.

<sup>2</sup> Tom. 2. in 3.  
Thom. disp. 2.  
sect. 4.  
<sup>a</sup> De amiss. grat.  
& stat. per. lib. 4.  
cap. 15.  
<sup>b</sup> Galat. 3. 8.

<sup>c</sup> Dierx. con. 1.  
in incarnat.  
<sup>d</sup> Dom. ser. de  
annun. B. Maria.

<sup>e</sup> Vbi supra.

<sup>f</sup> Ser. 28.  
<sup>g</sup> Ser. 66. in  
Cant.

<sup>h</sup> Ser. 5. de  
Aue Maria.  
<sup>i</sup> Gen. 1. 10.

<sup>k</sup> Ecclesiastes  
1. 7.

<sup>l</sup> Bellarmin. de  
beat. sanct. cap.  
17. & offic.  
Maria pag. 33.  
<sup>m</sup> Hom. com. 4.  
con. de deuot.  
Maria virg. 6.  
assumitur.

the five letters of *Maria*, designe the five singular priuiledges almightie God granted vnto the Virgine (M) *mater omnium sanctorum*, (A) *aduocata omnium peccatorum*, (R) *regula omnium morum & virtutum*, (I) *interfectorix omnium vitiolorum*, (A) *harmonia spiritus sancti donorum*. The Portugal Frier and flower Philip Diez, approued by Didacus Caro, Dominicus Bannes, and other great Clearkes of Spaine for an exquisite preacher, <sup>e</sup> affirms that *Maria* is compounded of the first letters in the names of five most illustrious and holy women in all the Scripture, *Michol*, *Abigail*, *Rachel*, *Indith*, *Abisbag*. Hauing all their eminent qualities in her nature, and all their prime letters in her name, taking (M) from *Michol*, (A) from *Abigail*, (R) from *Rachel*, (I) from *Indith*, (A) from *Abisbag*. I must here quit Philip Diez with an olde rime which vndoeth his name with a great deale more wit.

*Phi nota feroris, Lippus malus omnibus horis,  
Phi malus, & Lippus, totus malus ergo Philippus.*

Saint <sup>f</sup> *Ambrose* saith of the Diuel, that hee is *nox*, and <sup>g</sup> *Bernard* of bad diuines that they be *tenebra mundi*, I am vnwilling to lay the *nox* vpon Diez, but his obscure soppery deserues I thinke verily *Bernards tenebra*.

Well, as the Friers haue taught vs how to spell *Maria*, so let them informe likewise what it signifieth. <sup>h</sup> *Augustin de Leonissa* saith acutely, *Maria quasi Maria*, for as in the sea there is a gathering together of all waters: euen so in the Virgine a congregation of all vertues. Againe, as <sup>k</sup> all riuers come from the seas, and returne to the seas againe: so likewise all grace is deriued from *Mary*, and ought to be returned againe to *Mary*, for she forsooth (if you will beleue the Church of Rome in her publique deuotions) is <sup>l</sup> *mater gratie & misericordie*, the mother of mercies, and goddesse of all grace, Christ is the head, but *Mary* (saith <sup>m</sup> *Ozorinus* the Iesuit) is the necke. Now whatsoever descendeth into the whole body from the head is conueied by the necke, so what-



whatsoever blessing or fauour is conferred vpon other is conueied thorow the hands of the Virgin. *¶ Vt si quid gratia, si quid spei, si quid salutis in alios redundauerit, non nisi per manus Mariae transferit, &c.* And therefore most of their schollers vsually begin their sermons and writings with an *Aue Maria*, and end them with *laus Virgini*. Their voluminous Historiographer Cardinall Baroni<sup>us</sup>, concludeth his 1. Tom. of *Annales* imprinted at *Antwerp*, an. 1597. *Sanctissime Virgini Mariae ut haec omnia accepta ferimus, ita pariter & offerimus*: That is, as I haue receiued al from the most holy Virgin Mary, so likewise I returne all to her againe. Cardinall Bel<sup>lar</sup>mine also doth annex this postscript vnto the 1. Tom. of his Controuerfies imprinted *Lugdun.* an. 1587. and vnto Tom. 2. *Ingolstad.* 1591. *laus deo, virginique matri Mariae*. And • other setting the cart before the horse, *laus beate Virgini & Iesu Christo*. It is well if Christ haue the second place, if any place, when his mother Mary commeth in place. These are the positions, in some respects as blasphemous as the worst in the *Turks Alcoran*. And these their practises, as idolatrous as any we find in the *Pagans schoole*.

The third word is, *καταρταίωτος*, which they translate *gratia plena*, full of grace. And hence <sup>p</sup> they collect a threefold plenitude of grace in *Mary*, to wit, a fulnesse  
 { Multitude, abounding with all kinds of  
 grace.  
 { in regard { Magnitude, as hauing the greatest in the  
 of { of { greatest measure.  
 { Latitude, exercising them in earth, hea-  
 uen, hell.

All which is to shew, that whereas other holy Saints and seruants of God had grace by measure: *Mary* like to Christ was endued with grace beyond measure, being *medium & causa gratiae*, as <sup>q</sup> *Antoninus* and *Alber-*  
*tus* impiously teach.

Yet some <sup>p</sup> popish interpreters as well as Protestants obserue

<sup>n</sup> *Alteinstae.*  
*lex. Theolog.*  
*in verb. Maria.*

*ferimus*

<sup>o</sup> *Apud Dr.*  
*Morton Apolog.*  
*cat. part. 1.*  
*pag. 328.*

<sup>p</sup> *Augustin. de*  
*leomissa ser. 8.*  
*de Aue Maria.*

<sup>q</sup> *Apud Chem-*  
*nit. part. 3. exa-*  
*min. Tit. de*  
*sanct. inuocat.*  
*pag. 147.*  
<sup>r</sup> *Cajetan.*  
*Jansen.*  
*Giron.*

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<sup>1</sup> Beza gratis  
dissecta.

<sup>2</sup> Munster.

Caluin.

<sup>3</sup> Aretius.

<sup>4</sup> Culman. con. 1.  
in fest. annun.

<sup>5</sup> Theophylact.

<sup>6</sup> Ita legit. Am-  
bros. in loc. &  
Augustin. en-  
chirid. cap. 36.

& ser. 13. 14.

15. de tempore.

<sup>7</sup> Act. 6. 8.

<sup>8</sup> Maldonat. in  
loc. Idem Iansen.  
con. cap. 3.

<sup>9</sup> Marlorat. in  
loc. Culman.  
con. 2. in fest.  
annun.

<sup>10</sup> Beauxamis.

Giron.

Augustin. de  
Leonissa.

observe that *καταρτισμένη* signifieth *gratificata*,<sup>1</sup> freely be-  
loured as the Geneva translation. Or as our new, highly  
favoured, or much graced, one which hath<sup>2</sup> obtained,  
and is<sup>3</sup> adorned with grace. Not one that giues grace,  
but receiues; y as Gabriel in the 30. verse construeth  
himselfe, thou hast found fauour with God. And so Saint  
Paul expounds this word, Ephes. 1. 6. God hath pre-  
destinated vs to be adopted through Iesus Christ vnto  
himselfe, according to the good pleasure of his will, to  
the praise of the glory of his grace, in *ἡ χάρις τοῦ πατρὸς ἡμεῶν ἐν τῇ  
ἡμετέρῃ*, wherewith he hath made vs accepted in his belo-  
ued. And *gratiosus* in Latine doth import a fauorite  
which is graced out of his friends abundant loue, rather  
then one who merits fauour out of his owne worth, as  
Caluin and Erasmus in their annotations vpon this text  
accurately.

But suppose the translation be good, and that we may  
reade as indeed our<sup>4</sup> Communion booke doth here,  
full of grace. Yet the popish annotation is false; for it is  
recorded in this present chapter, that John the Baptist,  
Elizabeth and Zacharie were full of the holy Ghost, and  
<sup>5</sup> elsewhere that S. Stephen was full of faith and of po-  
wer, and the seuen Deacons full of wisdom, Act. 6. 3.  
and that the blessed Apostles were filled with the holy  
Ghost, Act. 2. 4. All these were full of grace, yet they re-  
ceiued it by measure. So that as their owne<sup>6</sup> Iesuite ob-  
serues truly, *Maria fuit gratia plena in se, non à se*, Ma-  
ry was full of grace in her selfe, but not of her selfe.  
Fountaines are full of water, and riuers are full of wa-  
ter, and brookes are full of water: Christ is full of grace  
as the fountaine, but Mary full of grace as a riuier issu-  
ing from the fountaine of grace. Shee was a vertuous  
woman, yet a woman; a sinner, not a sauiour; one that  
was endued with excellent grace, not by her owne me-  
rit, but by Gods especiall mercy. <sup>7</sup> Therefore full of  
grace, because the Lord is with thee. *dominus tecum*, in ma-  
king



king it an extraordinary salutation vnheard in the world before. Whereas *Boaz* vsed the same to the reapers, *the Lord be with you*, Ruth. 2. 4. And a glorious Angell to *Gedeon*. Iudg. 6. 12. *The Lord is with thee thou valiant man*. And the Psalmographer insinuates the commonnesse of this phrase among Gods people, Psal. 129. 8. *They which goe bye, say not so much as the Lord prosper you*. But why should I fish any longer in the popish puddle; you may see by that which I haue deliuered already, that the Friers and Iesuites haue made a merchandise of *Aue Maria*, both in parcell, and in groce. Let vs now come out of Babel into Gods city, from their foule abusing of this Scripture to the true construction of the same. Note then in *Gabriels* saluting of *Mary* two things especially, to wit,

his } Formes, *Haile, the Lord with thee.*

Titles, *full of grace, blessed among women.*

And because both are double, wee may learne that these Christian complements are not to be neglected or omitted. A glorious Angell saluted a poore Virgin; superiours ought to salute inferiours, and inferiours to reuerence superiours, and all out of loue to respect one another. See Gosp. Sund. 6. after Trinity.

2. This angelicall *Aue* teacheth vs to vse good formes in saluting, not such as are idle, prophane, vnsauourie. Not a pox, in stead of *haile*: nor the diuell take you, for *the Lord be with you*; not a curse, but a blessing; *Haile, full of grace, blessed art thou among women.*

3. We must vse salutations as sent from God, and not according to the worlds fashion only. For some <sup>f</sup> *speake friendly to their neighbors, but imagine mischief in their hearts.* & *Indas* had an *haile master*, as well as *Gabriel* an *haile Mary*. Christians in their complements ought to be hearty, not hollow. See Gospell Sund. 4. after Trinity.

*Haile, the Greeke, χαῖρεν*, signifieth (as <sup>h</sup> *Erasmus* obserues)

<sup>e</sup> 2. Cor. 2. 17.

<sup>f</sup> Psal. 28. 3.

<sup>g</sup> Mat. 26. 49.

<sup>h</sup> Annot. in loc.

serues) *gaudere, saluere, valere*. If wee take it in the first acception, it is *Gabriels* giuing of the ioy to *Mary*. Teaching vs to wish much ioy to the good, and to labour for true ioyes in our selues, alway reioycing in the Lord, *Philip. 4. 4*. If in the two latter, health is a good blessing of the Lord, to bee desired in our owne selues, and for our other selues in this world, without which all our whole life is but a lingring death. O Lord grant thy seruant health and heauen. It was good for *David* that he was in trouble: so likewise it is good for the health of our soule that our body bee sometime sicke. *Affliction* is the true purgatorie of the flesh; *infirmities carnis vigorem mentis exacuit*. Vpon this ground *Plato* seated his *Academie* at *Athens* in an vnhealthy place. We must especially wish haile to the soule, praying alwaies, *Vt sit mens sana in corpore sano*.

The Lord with thee ]<sup>n</sup> Some construe this clause by way of enunciation affirmatiuely, *the Lord is with thee*. *Other imprecatorie*, by way of a good wish or salutation, *the Lord be with thee*. They who take this affirmatiuely, make it a reason of *Maries* haile, reioyce *Mary*, because full of grace, because *the Lord is with thee*, because blessed among women. God is *p* in *beatis per gloriam*, in *electis per gratiam*, in *assumpta carne per unionem*, in *omnibus per prouidentiam*: sed in *virgine per supereminentem quandam operationem*. As if *Gabriel* should haue said, I am sent from God, and so the Lord is with me: but he is with thee much more. The Lord is in mee, because hee made mee: but with thee, because within thee, because he shall bee borne by thee. *q* *Ita dominus est tecum vt sit in corde tuo, sit in utero tuo, adimpleat mentem tuam, adimpleat carnem tuam*. God the son is with thee, for thou shalt conceiue him in thy wombe: God the holy Ghost is with thee, for the holy Ghost shall come vpon thee, and the power of the most high shall overshadow thee. God the father is with thee, making his sonne thy sonne. *r* *Dominus filius tecum, quem carne tua induis: dominus*

<sup>i</sup> *Psol. 119. 71.*

<sup>k</sup> *Tyndal. prolog. vpon Genesis.*

<sup>l</sup> *Saluianus de gubernat. dei. lib. 1.*

<sup>m</sup> *Rasil. de legendis lib. gentilium.*

<sup>n</sup> *Maldonat. Iansen.*

<sup>o</sup> *Caictan. Aretius.*

<sup>p</sup> *Beauxamis in loc.*

<sup>q</sup> *Augustin. ser. 18. de tempore.*

<sup>r</sup> *Bernard. hom. 3. super missus est angelus.*



*dominus spiritus sanctus, de quo concipis: & dominus pater, qui genuit quem concipis.* But I follow their iudgement which vnderstand this *imprecatorie*, because the blessed Virgin her selfe tooke it so, *vers. 29.* She cast in her mind what manner of *salutation* that should bee, *ergo*, all the words spoken by *Gabriel* vnto her hitherto were *salutatorie*.

<sup>f</sup> Caietan.  
<sup>t</sup> Aretius.

*Blessed art thou among women* ] In comparison, or <sup>a</sup> aboue other women happie. The like phrase is vsed, *Iudg. 5. 24.* *Iael the wife of Heber the Kenite shall be blessed aboue other women.* It doth insinuate that *Mary* was highly fauoured of God, as also that she shall be praised of men throughout all generations. *Elizabeth* expounds *Gabriel* in this present chapter, at the 42. verse, *Blessed art thou among women, because the fruit of thy wombe is blessed:* and <sup>a</sup> Bernard expounds *Elizabeth*, *Non quia tu benedicta, ideo benedictus fructus ventris tui: sed quia ille te praeuenit. in benedictionibus dulcedinis, ideo tu benedicta.* *Mary* was blessed of God, in that she was chosen to bee the mother of God. Other women haue bin and are the daughters of God, but *Mary* was both a daughter and a mother. The one is a speciall fauour, the other a singular honour, and *Mary* was blessed in respect of both. Albeit we doe not beare Christ bodily, yet if wee spiritually beare him in our heart by faith, it is a great mercy, which wee must acknowledge both in our selues and others. \* For he that doth the will of God is a brother, and a sister, and a mother vnto Christ. As *Mary* was highly graced of God, so she was, and is, and shall bee magnified of men. And from hence we may learne that there is a time to commend, so well as to condemne, namely, 1. when the party praised needeth encouragement: 2. when his gifts extolled are most excellent and eminent, as in *Mary* fulnesse of grace. 3. When he that is commended hath the grace to giue the glory to God, acknowledging himselfe to be freely beloued, & therefore blessed. 4. When the

<sup>u</sup> *ubi supra.*

\* *Mat. 12. 50.*

the party praising doth it as *Gabriel* heere, not to flatter men, but to magnifie God.

I haue spoken of three remarkeable persons in this Gospell, of the party sending, *God*: of the party sent, *Gabriel an Angel*: of the party to whom he was sent, *A Virgin whose name was Mary, full of grace, blessed among women*. It remaineth I should now treat of the partie

for

7 *Apud Dor-*  
*misec. ser. de*  
*annun. B. Marie*

to whom all this annunciation was, and that is man. For all this was said, and all that followeth in our text was done for vs men and our saluation. I will heere briefly glosse this Gospell in the words of *Bernard*, *Felix est qui mittitur, felix à quo mittitur, felix ad quam mittitur, vt homo fiat felix pro quo mittitur*.

Wee beseech thee Lord, powre thy grace into our hearts, that as we haue knowne Christ thy sonnes incarnation by the message of an Angel; so by his Crosse and passion wee may bee brought vnto the glory of his resurrection through the same Christ our Lord. Amen.

The



*The Epistle, ACTS. 10. 34.*

*Peter opened his mouth, and said, of a truth I perceive that there is no respect of persons with God, &c.*

**T**He <sup>z</sup> summarie pith in this accurate speech of saint Peter vnto Cornelius is, that all men indifferently, whether they be Iewes or Gentiles, haue remission of their sinnes by faith in Christ, which is Lord ouer all things, and ordained of God to bee the iudge of all men quicke and dead. The whole sermon is diuided into three parts.

<sup>z</sup> Arctius.

Proeme, vers. 34. 35. wherein obserue	{	what is said for the matter, <i>there is no respect of persons with God, &amp;c.</i>
		how it is said for the manner, <i>Peter opened his mouth, and said, of a truth I perceive.</i>

Narration, *ye know the preaching, &c.* Wherein S. Peter <sup>a</sup> catechizeth his auditour Cornelius in the chiefe points of holy beleeve concerning

<sup>a</sup> Tertul. de Corona militis cap. 11.

A the	{	doctrine, vers. 36. 37.	} of Iesus Christ.
		miracles, vers. 38.	
		life, vers. 39.	
		death, ibid.	
		resurrection, vers. 40. 41.	
	{	comming to iudgement, v. 42.	

Confirmation,  
by production  
of witnesses,

{	new, the blessed Apostles, v. 39. <i>Wee are witnesses of all things which he did, &amp;c.</i> and such witnesses as were chosen before of God, vers. 41.
	old, the holy Prophets, v. 43. <i>to him giue al the Prophets witnes.</i>

F

Peter

<sup>b</sup> Calvin in loc.  
<sup>c</sup> Vide Lorin.  
 in act. cap. 8.  
 vers. 35.

<sup>d</sup> Mat. 5. 2.  
<sup>e</sup> Psal. 78. 2.

<sup>f</sup> Ezech. 19. 21.

<sup>g</sup> 2. Cor. 6. 11.

<sup>h</sup> Psal. 51. 15.  
<sup>i</sup> Ephes. 6. 19.

<sup>k</sup> Lorin. in loc.

<sup>l</sup> Gen. 22. 12.

*Peter opened his mouth* ] This phrase doth intimate a <sup>b</sup> weighty seriousness in the speech, and a <sup>c</sup> free liberty in the speaker. In the speech, a weight and gravity; so Christ (in whom are hid all the treasures of wisdom and knowledge) when he made that excellent sermon upon the mount, is said to have <sup>d</sup> opened his mouth. And <sup>e</sup> David in the person of Christ, *I will open my mouth in parables, I will declare hard sentences of old.* In the speaker, a liberty to deliver his mind freely; so the Lord promised Ezechiel, <sup>f</sup> *I will give thee an open mouth in the midst of them.* And <sup>g</sup> Paul saith, *O Corinthians, our mouth is open unto you.* So that to speake *ore rotundo*, with an open mouth, is nothing else but after silence to speake out of mature deliberation and freedom of spirit ponderously, fully, cheerefully. So S. Peter having seene a vision, and heard a voice from heaven instructing and assuring him in the truth of the doctrine he was now to preach: *opened his mouth, and said of a truth I perceive.* That every successour of Peter may doe the like, he must often pray with <sup>h</sup> David, *O Lord open thou my lips:* and entreate his people likewise to pray for him, as <sup>i</sup> Paul did his Ephesians, *that utterance may be given unto him, and that he may open his mouth boldly to publish the secret of the Gospel.*

*Of a truth I perceive* ] Peter assuredly knew before that there is no respect of persons with God; but by this experiment he did vnderstand it better, <sup>k</sup> *Id nunc sciri dicitur quod scitur magis.* As Almighty God knew that Abraham was a good man before hee would haue sacrificed his sonne, yet upon that occasion he did expresse it more, saying, <sup>l</sup> *now I know that thou fearest God, seeing thou hast not withheld thy sonne, thine onely sonne from me.* Truth is more cleerely perceived in a particular experience, then in a generall notion, in which respect the new testament is called *truth*, in comparison of the old, Iohn 1. 17. *The Law was given by Moses, but grace and truth came by Iesus Christ.* The law prefiguring



guring Christ was *a truth conceined*, but the Gospell exhibiting Christ, *a truth perceined*. The law was truth in the theorie, but the Gospell a truth in experience, *veritas facta* saith the beloued Disciple, because Christ only shadowed in the law, was actually shewed in the Gospell. And so Peters (*of a truth I perceine that there is no respect of persons with God*) is like to that of<sup>m</sup> Paul, *In Christ Iesus there is neither Iew nor Grecian, there is neither bond nor free, there is neither male nor female, neither circumcision auaieth any thing, neither uncircumcision, but faith which worketh by loue*. Or wee may take the clause (*of a truth I perceine*) for an earnest asseueration, answerable to that of<sup>n</sup> Christ, *I tell you the truth*, and to that of<sup>o</sup> Paul, *I speake the truth in Christ, and lie not*. As if S. Peter should haue said, I deliuer nothing vnto you but that which I certainly know to bee true, by manifold reasons, and infallible signes, as hauing read it in the Prophets, vers. 43. and seene it in a vision, vers. 11. 12. and heard by voice from heauen, vers. 13. 15. By this example Preachers of the word are taught, first exactly to know the truth, and then earnestly to deliuer it vnto Gods people. The sermons of the Prophet Nahum are tearmed *P the booke of the vision of Nahum*, because saith q Hierome, hee well vnderstood and saw whatsoeuer he said. A Pastour in like sort must see with Nahum, and say with Peter, *of a truth I perceine*. For it is a shame that any should bee *doctores of the law* (but a greater offence that any should bee Preachers of the Gospell) and *vnderstand not what they speake, neither whereof they affirme*. 1. Tim. 1. 7. Imitate this patterne of Peter, and eschew<sup>r</sup> vaine talkers, teaching otherwise for filthie lucre sake. It may be said better of a Minister then of a Monke: *Verus ecclesiastes non videt nisi<sup>ut</sup> alicui bona, & sua mala: illa amuletur, hac vt emendet*.

*There is no respect of persons with God*] That we may well vnderstand and learn this lesson once, the spirit repeats it often. As Deut. 10. 17. 2. Chro. 19. 7. Iob 34. 19

<sup>m</sup> Galath. 3. 28.  
<sup>o</sup> 5. 6.

<sup>n</sup> Iob. 16. 7.  
<sup>o</sup> 1. Tim. 2. 7.

<sup>p</sup> Nahum. 1. 1.  
<sup>q</sup> Proem. in  
 Nahum.

<sup>r</sup> Tit. 1. 10.

<sup>s</sup> Laurent. Pi-  
 san. in Euang.  
 paradox.

<sup>c</sup> *Arctius*  
*Caluin. Iustus*  
*Ionas in loc.*

<sup>u</sup> *Jeremy 17.10.*

<sup>x</sup> *Thomas 22.c.*  
*quæst. 63. art. 1.*

<sup>y</sup> *Mat. 20.15.*  
<sup>z</sup> *Ephes. 2.8.*

<sup>a</sup> *Iob. 34.19.*

<sup>b</sup> *Psal. 82.6.*

<sup>c</sup> *Ephes. 4.1.*  
<sup>d</sup> *Luke. 6.36.*  
<sup>e</sup> *Leuit. 11.44.*

Rom. 2.11. Ephes. 6.9. Coloss. 3.25. 1. Pet. 1.17. 'By person is meant not the substance but the quality, to wit, whatlocuer is about or without a man: as his birth, education, honour, wealth and the like; God respects not any because they be Iewes or gentiles, high or low, rich or poore: but in euery nation he whosoever hee be, that feareth him and worketh righteousnesse, is accepted with him. He that is the <sup>u</sup> searcher of the heart, iudgeth not after outward appearance: Whereas *Pelagius* obiected that God is a respecter of persons in giuing grace to some, and in denying it vnto other; answere is made, that this comes to passe, *non ex dignitate humana, sed ex dignatione diuina*, it is a <sup>x</sup> donation of bounty, not a donation according to the rules of iustice. Now God saith in the Gospell, *is it not lawfull for me to doe as I will with mine owne?* mans merite workes not this mercy, <sup>z</sup> by grace ye are saued thorough faith, and that not of your selues, it is the gift of God. And so God in giuing fauours, and forgiuing faults vnto this man, and not vnto that, is not an accepter of persons: for herein he <sup>a</sup> regardeth not the rich more then the poore, nor the Iew more then the Gentile, nor a man of peace more then a man of warre; as here you see *Cornelius* a captaine, *Cornelius* a man of Cæsarea, *Cornelius* an alien from the common-wealth of Israel, is accepted with him as well as *Peter* borne among Gods own people, and brought vp in Christs owne schoole: See *S. Augustine contra duas epistolas pelagianorum lib. 2. cap. 7. Thom. ubi sup. in margin. & part. 1. quæst. 23. art. 5. ad. 3. Pet. Martyr. & Pareus in. Rom. 2.11. Zanchius in Ephes. 6.9. Caluin. & Lorin in loc.*

Princes and Magistrates are stiled <sup>b</sup> Gods, as being the deputie liuestenants of God on earth, and (as it were) the fingers of that hand which rules all the world: and therefore they must be <sup>c</sup> followers of God as deare children, <sup>d</sup> mercifull as our father in heauen is mercifull, <sup>e</sup> holy for that he is holy, no respecter of persons, as there



is no respect of persons with him: as they stand in Gods place, so they should walke in Gods path: ye shall heare the small as well as the great, Deut. 1. 17. wrest not the law, nor respect any person, neither take reward, Deut. 16. 9. thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour vprightly, Leuit. 19. 15. for it is not good to haue respect of any person in iudgement, Prouerbs 24. 23. The *Thebans* hercupon vsually pourtraied their Prince blinde, with eares, and the Iudges assisting him in Iustice without hands. *Blinde*, lest he should haue respect of persons: *with eares*, that hee might heare both parties indifferently: *the Iudges without hands*, lest otherwise they might be corrupted with bribes, & for the gift blindeth the wise, and peruerteth the words of the righteous: and for this end our forefathers ordayned wisely that euery Iudge should ride his circuit in a Countie farre distant from his owne home, whereby he might administer iustice freely without any fauour or feare. It was an olde complaint of *Diogenes*, that the greater theeues of the state did ordinarily punish the lesser: and another after him, that secret pillers of the Common-weale sit on the bench to condemne open robbers standing at the barre. Magistrates in our dayes haue their houses seated so neare to Saint *Bribes*, as that few can say with *Iob*, *I put on iustice, and it couered me, my iudgement was a robe and a crowne, I was eyes to the blind, and feet to the lame*: feuer with *Samuel*, whose *oxe haue I taken? or whose asse haue I taken? or to whom haue I done wrong? or whom haue I hurt? or of whose hand haue I receiued any bribe to blind mine eyes therewith? and I will restore it you*. None I feare with *Nerva*, who was so good a Prince that hee did auow boldly, *se nihil fecisse, quo minus possit imperio deposito priuatus in- to vinere*. Some Magistrates vse the lawes as cobwebs, only to catch little flies: other as fox-nets, only to take great ones in a trap: and so the statutes of our king-

<sup>e</sup> *Reusner in symbol.*

<sup>e</sup> *Exod. 23. 8.*

<sup>h</sup> *Laertius in vita Diog. cynic.*

<sup>i</sup> *Iob. 29. 14.*

<sup>k</sup> *1. Sam. 12. 3.*

<sup>l</sup> *Xiphilinus in vita Nerue.*

<sup>m</sup> B. Vaughan  
ser. at Paules  
crosse November  
22. 1601.

<sup>n</sup> Henningus. a-  
pud Bucholzer.  
in Chron. ad an.  
1521.

<sup>o</sup> Apud Cassana-  
um. catalog. part.  
4. considerat. 6.

<sup>p</sup> Calvin.

<sup>q</sup> Mat. 3. 17.

<sup>r</sup> Ephes. 1. 5.

<sup>s</sup> Rom. 8. 15.

<sup>t</sup> Aretius.

<sup>u</sup> Beza.

<sup>x</sup> Justus Ionas.

<sup>y</sup> Job. 1. 1.

dome (as a <sup>m</sup> reuerend father of our Church once said) haue a good prologue, but bad epilogue: their inuention is wise, their intention honourable, but we faile in execution; and a <sup>n</sup> law without execution is as a bell without a clapper. A Iudge must haue two kindes of salt in him as <sup>o</sup> Baldus truely, the salt of science to know the law, and the salt of conscience to determine according to the same; neither respecting the person, nor expecting the gifts of any.

*He that feareth him and worketh righteousness is accepted with him*] To feare God and to keepe his commandements is the whole duty of man, Ecclesiast. 12. 13. and therefore these two *the fearing of God, and working of righteousness* <sup>p</sup> comprehend our whole duty. The first all religious offices of piety toward God, the second all righteous offices of charity toward our neighbour. *Cornelius* feare was not seruile, but filial: he feared God as an obedient child feareth a kind father, and God is not our father after this sort but in Christ, in whom he is <sup>q</sup> well pleased, and in whom he doth <sup>r</sup> adopt vs his children, giuing vs his spirit <sup>s</sup> whereby we cry *Abba father*: in a word, *Cornelius* feare was <sup>t</sup> faith, and by this faith he was *accepted with God*, and this faith openly shewed it selfe in *working righteousness* toward men. And therefore such as build vpon this example freewill and iustification by workes are <sup>u</sup> deceiued exceedingly, <sup>x</sup> for *Cornelius* is said here first to *feare God*, and then afterward to *work righteousness*. Hee had heard among the Iewes of Gods holy promise concerning the sending of his sonne our Sauour, the which hee beleeued as the Patriarkes, and the Prophets, and other of Gods people who liued before Christs comming into the world; and this faith (as *Paul* speakes) wrought by loue. Galat. 5. 6.

It is worth obseruing that this commendation of *Cornelius* is remembred often in holy Scriptures as a speciall infallible marke of Gods children, <sup>y</sup> *Job* a iust  
man



man and one that feared God,<sup>z</sup> Simeon was a iust man and feared God, but euermore the fearing of God as being the<sup>a</sup> beginning of wisdom is mentioned as the chiefe note. Father *Abraham* a man who feared God, Gen.22.12. *Ioseph* a man who feared God, Gen.42.18. The Midwiues in Egypt feared God, Exod.1.17. If the fearing of God once goe before, working of righteousness will instantly follow after, according to that of the wiseman, <sup>b</sup> *hee that feareth the Lord will doe good*. If thou seest a man in a desperate course selling himselfe (as it is said of <sup>c</sup> *Ahab*) to worke wickednes, <sup>d</sup> rising vp early to follow drunkennes and continuing at the tauerne till it bee night, drawing iniquitie with cordes of vanity, and sin as it were with cartropes; it is a sure signe that the true feare of God is not rooted in his soule, for whosoeuer hath a care to liue religiously toward God, will also (so farre as humane frailtie will suffer) liue soberly toward himselfe, and righteously toward his neighbour.

*Yee know the preaching*] The narration and confirmation ensuing are a little creed containing the chiefe articles of holy beliefe, but the point vrged by the blessed Apostle most, is the resurrection of Christ exprefly setting downe. 1. The author of his resurrection, *him God raised vp*. 2. The time when, *the third day*. 3. Before what witnesses, *openly shewing him vnto vs witnesses chosen before of God*. 4. What he did after he rose frō death, *he did eate and drinke with vs*. 5. What he said, *he commanded vs to preach vnto the people, & to testifie that it is he which was ordained of God to be the iudge of the quicke and the dead*. In this argument of Christs resurrection the Gospell and Epistle meet, and both are full and fit for the present feast of Easter. In that S. Peter maketh Apostles and Prophets ioynt witnesses of all these things, he doth insinuate that Christ is the beginning and end of the whole Scripture, <sup>e</sup> *qui in lege velatur & in euangelio reuelatur*. See Gospell 1. Sun. in aduent.

<sup>z</sup> Luke 2.25.

<sup>a</sup> Prouerb.1.7.

<sup>b</sup> Ecclesiasticus 15.1.

<sup>c</sup> 1. Kings 21.25.

<sup>d</sup> Esay 5.11.18.

<sup>e</sup> Paulinus epist. lib.4. Epist.1.

## The Gospell. Lvk. 24.13.

*Behold, two of the Disciples went that same day to a towne called Emmaus, &c.*

*Culman.con.  
in. loc.*

**T**His Scripture containeth a sweet conference betweene Christ and two Disciples, as they iourneyed in the way from Hierusalem to a towne called Emmaus. The <sup>f</sup> summe whereof is, that Christ Iesus is truly risen againe from the dead, as hauing fulfilled all things which Moses and the Prophets haue spoken of him. The whole may be diuided into three parts:

Prologue which occasioned the conference, verse, 13.14. wherein these

circumstances are considerable:	{ Who, two of the Disciples.
	{ When, that same day.
	{ Where, in the way betweene Hierusalem and Emmaus.
	{ What, they talked together of all the things that had happened.

**A** Dialogue, or the conference it selfe, wherein Christ sheweth his tender care toward his Disciples,

*Ardens.*

in	{ drawing neere to them, vers. 15.
	{ walking & talking with the, v. 17.19.
	{ correcting them for their errour, v. 25
	{ directing them in the truth, and that reason, v. 26.
by	{ words arguings frō
	{ authority, v. 27.
	{ deeds, hee sat at table with them, hee tooke bread, &c. vers. 30.

Epilogue, declaring what ensued vpon the conference, to wit,



ingenuous confession of the faith in the two Disciples, *did not our hearts burne within vs? &c.*

an { earnest desire to confirme the same truth in other, and they rose up the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that were with them, and they told, &c. verse, 33. 34.

35.

Behold two of the Disciples went the same day ]<sup>b</sup> Two are better then one, for if they fall, the one will lift vp his fellow. And therefore the Disciples here went not alone, but in company, *two*, that they might by their mutuall helpe and conference mitigate one anothers griefe. And for this end they went to *Emmaus*, which is<sup>i</sup> interpreted, a thirsting after good aduice; signifying hereby, that their afflicted soule desired earnestly to bee relieued with healthfull and heauenly counsell in this extremity. Two they were, and two of the Disciples: not of the twelue, (for<sup>k</sup> *Iudas* had hanged himselfe before this; and it is said in our present text, at the 33. verse, that these two found the other eleuen gathered together) but of the<sup>l</sup> seuentie Disciples, as almost all interpreters obserue. Yet (as<sup>m</sup> one notes) it may bee that these were Disciples of Christ in secret, as *Ioseph* of Arimathea was, *Ioh.* 19. 38. One of the two Disciples is named here *Cleophas*, and he was (as<sup>n</sup> *Hierome* writes) a Citizen of Emmaus, in whose house Christ was entertained at table, and so knowne by breaking of bread. That other Disciple not named is thought by<sup>o</sup> *Gregory* the great, *P Theophylact* and *q* other, to be *S. Luke*, concealing his owne name out of modesty. But it is apparent in the proem of this euangelicall history, that Saint *Luke* receiued his relations from other, and therefore not probable that he was one of these two. See *Iansen. concord.* cap. 146. & *Maldonat. in Luc.* 1. 1.

*Epiphanius*

<sup>h</sup> *Ecclesiast.* 4. 9.

<sup>i</sup> *Bernard hom. de duobus Disc. euntibus in Emaus.*

<sup>k</sup> *Mat.* 27. 5.

<sup>l</sup> *Luk.* 10. 1.  
<sup>m</sup> *Maldonat. in loc.*

<sup>n</sup> *In epitap. Paulae ad Eustoc. other, apud Maldonat. in loc. conie-cture that hee was brother to Ioseph husband to Mary.*

<sup>o</sup> *Prefat. in lib. Ioh.*

<sup>p</sup> *In loc.*

<sup>q</sup> *Nicephorus lib. 1. cap. 34.*

<sup>r</sup> Heres. 23.

<sup>c</sup> Jnit. com. in Ioan.

<sup>t</sup> Jn Luc. lib. 10. cap. ult.

<sup>u</sup> Bullinger. apud Marlorat. in loc.

<sup>x</sup> Gen. 34. 1.

<sup>y</sup> Ardens.

<sup>z</sup> Psalm. 19. 10.

<sup>a</sup> Hist. lib. 5. cap. 14.

<sup>b</sup> Hierom. in dan. 8.

<sup>c</sup> Idem exposit. 1. epist. ad Tit.

<sup>d</sup> Vide Baron. annal. Tom. 1.

ad an. 34. fol. 203. 204.

<sup>e</sup> Marlorat. in loc.

<sup>r</sup> Epiphanius saith expressly that this disciple was Nathaniel, <sup>t</sup> Origene coniectures it was one Simeon, <sup>c</sup> Ambrose calleth him *Ammon*, <sup>u</sup> in this dissention of opinions obserue two things especially. 1. That it is fruitlesse to search after this name curiously seeing the spirit of truth and wisdom concealeth it. 2. That traditions are vncertaine though ancient, and therefore wee must build our faith vpon the word written, and not vpon tales vnwritten. These two disciples went the same day Christ arose from the dead out of their Colledge, but they went not out in Apostasie like to them of whom Saint Iohn 1. Epist. 2. cap. 19. vers. *They went out from vs, but they were not of vs: for if they had bin of vs they would haue continued with vs.* Neither went they forth in curiosity like to <sup>x</sup> Dina who went out to see the daughters of the land; but they went out from the rest of their company like <sup>y</sup> bees out of their hiue, that they might returne home laden with honie: for their communication is answerable to the present doctrine and grieve of their Colledge, they gather sweet from the flowers of Christs speech, hearing him expounding the law and the Prophets attentiuely, compelling him importunately to stay with them, & neuer leaving him vntill in breaking of bread they knew him. And then as being filled with heauenly food (which is <sup>z</sup> sweeter then hony and the hony combe) they returned home to the blessed Apostles and other disciples at Hierusalem, and told what things were done in the way.

To a towne called *Emmaus*] <sup>a</sup> Plinie reckoneth Emmaus among the *Toparchies* of *Iudea*, called afterward <sup>b</sup> *Nicopolis* vpon the victory which *Augustus Caesar* got against *Antonius* and *Cleopatra*. This City was exceeding famous as I finde in the records of <sup>d</sup> antiquitie, but our Euangelist nameth it here not for the celebrie of the towne, <sup>e</sup> but for the certaintie of the truth.

*And they talked together of all the things that had happened]*



happened] <sup>f</sup> of the death of Christ, and of the Iewes inhumane cruelty who put him to death, of the womens going to his sepulchre, and of their report vnto the brethren: their heart was fixed on Christ, and out of their hearts abundance their mouth spake.

*Quicquid agit Cleophas, nihil est Cleopha nisi Christus, Si gaudet, si flet, si tacet hunc loquitur.*

The newes at Hierusalem how Christ was crucified, dead, buried, and risen againe, are called *things that happened and chanced* in respect of the disciples ignorance, not in respect of Gods knowledge: for as concerning the passion of Christ, it is said expressly by Saint Peter Acts 3.23. that hee was *deliuered, and crucified, and slaine by the determinate counsell and foreknowledge of God*, and so nothing happened casually, seeing euery thing was aforetime <sup>h</sup> written of him in the law of Moses, and in the Prophets, and in the Psalmes. And as for the <sup>i</sup> resurrection of Christ, himselfe saith in this present Chapter at the 25. verse, *O fooles and slow of heart to beleeue al that the Prophets haue spoken, ought not Christ to haue suffered these things and to enter into his glory? and he began at Moses and all the Prophets and interpreted vnto them in all Scriptures which were Written of him.*

<sup>k</sup> *Mystically* these two disciples are prayer and meditation, the which are two so neerely coupled together as that they talke together often. In prayer our meditation is illuminated, and by meditation our deuotion in praying inflamed. *Meditatio ruminat liuores vulnorum fixuras clauorum, lanceam & acetum, persecutorum seuitiam, Apostolorum fugam, & mortem turpissimam, corporis sepulturam: oratio fundit suspiria, pia deuotionis stillat aromata tota resoluitur in lamenta.*

And it chanced while they communed together and reasoned, Iesus himselfe drew neere] <sup>l</sup> the Lord is nie to such as are of a contrite heart, and in the <sup>m</sup> mids of such as are gathered together to praise him. In the tap-house where the communication is idle, prophane, scandalous, and

<sup>f</sup> Augustin. ser. 144. de temp.

<sup>g</sup> Aretius.

<sup>h</sup> Luk. 24.44.

<sup>i</sup> Suarez Tom. 2. in 3. Thom. disp. 45. sect. 1.

<sup>k</sup> Bernard hom. de duobus discipulis in Emans.

<sup>l</sup> Psalmus. 34.17.

<sup>m</sup> Mat. 18.20.

<sup>n</sup> Beda. Bernard.  
Culman.

<sup>o</sup> Cant. 2. 9.

<sup>p</sup> Cant. 5. 4.

<sup>q</sup> August. ser.  
140. de temp.

<sup>r</sup> Psalm. 25. 3.  
<sup>s</sup> Psalm. 23. 2.

<sup>t</sup> Caluin.  
Ludolphus.  
<sup>u</sup> Augustin. ser.  
144. de temp.  
<sup>x</sup> Aretius.

<sup>y</sup> Caietan.

<sup>z</sup> Mat. 5. 22.

<sup>a</sup> Marlorat.

<sup>b</sup> Galat. 2. 1.

<sup>c</sup> 2. Tim. 4. 2.

and in euery respect vnsauorie: there the diuell is in the drunkards heart, and eares and tongue: <sup>n</sup> but in Gods house when wee meet together to magnifie his name, nay in our owne house when as we meditate on Christs precious death and buriall and other mysteries of holy beliefe, *Iesus himselfe* <sup>o</sup> *standeth behind our wall, looking forth of the windowes, shewing himselfe thorow the grates, and putting in his hand at the hole of the doore to helpe vs,* he drawes neere to vs, and walketh along with vs as hee did with the two disciples here, neuer leauing vs vntill he perceiue that we be thoroughly confirmed and comforted in the truth. <sup>q</sup> *Ambulat cum illis in via & non dum illi ambulabant in via, inuenit enim eos exorbitasse de via:* he which is the way seeing his disciples out of the way, shewes them his <sup>r</sup> pathes, and <sup>s</sup> leades them forth beside the waters of comfourt: and for this end he doth aske *what manner of communications are these?* <sup>t</sup> not as doubting himselfe, but only to put them out of doubt: <sup>u</sup> *querit ab eis quid inter se loquerentur, ut quod ipse sciebat illi faterentur.* He doth aske them and vrge them againe and againe, <sup>x</sup> that he might haue fit occasion and ample matter of discourse: and when he found them vpon conference to be dullards in his schoole, he chides them, *O fooles, and slow of heart, &c. fooles in vnderstanding, slow in affecting the truth.* <sup>y</sup> *Arguit eos amentia in parte cognoscitina, & tarditas in parte affectiua.* But yet in calling them *fooles* he brake not his owne law <sup>z</sup> (*whosoever shall say foole to his brother is worthie to be punished with hell fire*) because this rebuke proceeds out of a <sup>a</sup> spirituall zeale for their good, and not out of any carnall hatred for their hurt. And such a reproofe is not a reproch, it is *officium*, and not *conuictum*, a worke of charity, and not a marke of malice. So <sup>b</sup> *Paul* called his Galathians *foolish*, and hee gaue this precept vnto <sup>c</sup> *Timothie*, *improue, rebuke, but with all long suffering and doctrine,* for Christ here did not only correct his disciples errour, but also direct them in the truth, and that by



by words and deeds. By words, vrging the truth of his death and resurrection. First, by reason; *ought not Christ to haue suffered these things and to enter into his glory?*

2. From authority, *hee began at Moses and all the Prophets, and interpreted vnto them in all Scriptures which were written of him.* Here first note the sweet harmonie betweene the two Testaments, in that both agree together, and meet together in Christ, as being *alpha* and *omega*, the beginning of the Gospell, and the end of the Law. 2. That the grounds of all our sermons are to be taken out of holy writ; the <sup>d</sup> Ministers and messengers of God ought o deliuer the <sup>e</sup> words of God. 3. That in our preaching we should vse such scriptures as are most apt and fit for our present occasion, as Christ heere cited not all the Scriptures in all the law, but onely such as *were written of him*, euen those which evidently proued his death and resurrection. He did interpret vnto them in all Scriptures, and yet named none, <sup>f</sup> that hee might incite vs hereby to the diligent searching and examination of them.

Secondly, Christ instructed his Disciples in this present controuersie with his actions; for as it is said at the 19. verse, *hee was a Prophet mighty in deed, and word.* <sup>g</sup> That is, in soundnesse of doctrine, and sanctity of life. First (as <sup>h</sup> Theophylact obserues) powerfull in deed, and then powerfull in word. For he perswadeth vnto vertue most, who liueth best. As in this place Christ himselfe was knowne by breaking of bread, <sup>i</sup> sooner then by preaching of the word. Or as <sup>k</sup> other, powerfull in his miracles, and powerfull in his teaching. His actions here mentioned concerning the bread, are foure; *He tooke it, and blessed it, and brake it, and gaue to them.* Among all which, he was onely knowne *in breaking of bread*, <sup>l</sup> for that hee did miraculously breake bread with his hands, as other cut it with a knife. The which hee did often in his life, and so by this easily knowne after his rising from death.

By

<sup>d</sup> I. Cor. 4. I.

<sup>e</sup> I. Pet. 4. II.

<sup>f</sup> Aretius.

<sup>g</sup> Caluin.

<sup>h</sup> In loc. idem  
Iansen. & alij.

<sup>i</sup> Ardens.

<sup>k</sup> Euthym.

Ludolph.

Aret.

<sup>l</sup> Caietan.

<sup>m</sup> Culman. con.  
4. in loc.

<sup>n</sup> Marlorat.

o Vide Maldonat. in loc.  
p Calvin. apud  
Marlorat.  
q Aretius.

r Psal. 132. 4.

<sup>m</sup> By this dialogue you may see that Christ is especially knowne in the Scriptures, and yet not in the Scriptures, except he first *open our eyes, and breake and giue to each one the bread of life.* And in the conclusion or epilogue following, you may see likewise the fruit of *interpreting Scriptures*, how the <sup>n</sup> ministry of the word maketh the fire of Gods spirit to *burne, first in our selues,* and then afterwards to shine towards other. As the two Disciples heere, so soone as *their eyes were opened to see Christ,* instantly *the same houre they rose up, and returned to Hierusalem, and found the eleuen gathered together, and they told what things were done in the way, and how they knew him in breaking of bread,* the circumstance of the time, and distance of the place manifestly shew; their zealous affection in relating these newes vnto the brethren. *Emmans* (as our Euangelist in the 13. verse) *was about threescore furlongs from Hierusalem,* o eight furlongs make an ordinary mile, and so threescore furlongs are about seuen miles and an halfe. Some Diuines affirme that it was a iourney of p three or q foure houres on foot. If then it were *towards night* when Christ vpon their importunity *sat at table with them,* as we read at the 29. verse; then it was (as we may coniecture probably) midnight before they could come to Hierusalem; and yet (saith our text) they went *the same houre,* neither deferring the time, nor preferring their priuate businesse before the publike good. Howsoeuer they were (doubtlesse) after trauell wearie, and after meate in the night sleepe: yet they r would not suffer their eyes to sleepe, nor their eye lids to slumber, nor the temples of my head to take any rest, vntill they had published vnto the brethren how Christ was risen againe from the dead, and how they knew him in breaking of bread. That we may performe the like diligence toward Gods people, as occasion is offered in our seuerall estates and callings, let vs pray with our mother the Church:

Almighty



Almighty God, which through thy onely begotten sonne Iesus Christ, hast ouercome death, and opened vnto vs the gate of euerlasting life: wee humbly beseech thee that as by thy speciall grace preuenting vs, thou doest put in our minds good desires: so by thy continuall helpe, we may bring the same to good effect, through Iesus Christ our Lord, &c.

*The Epistle, ACTS 13.26.*

*Yee men and brethren, children of the generation of Abraham, &c.*

**T**His text is part of that excellent sermon made by the blessed Apostle S. Paul at *Antioch, a City of Pisidia, to the Iewes assembled together in their Synagogue, on the Sabbath day.* The maine scope whereof is, that *Iesus Christ is the Saniour of Israel, and Messias of the world, promised vnto the fathers, and exhibited in the fulnesse of time to their children, euen vnto vs, as being by faith a generation of Abraham, and that through him all that feare God and beleue, receiue forgiveness of their sinnes, and are iustified from all things, from which they could not be iustified by the law of Moses.* The whole sermon hath especially two parts:

Explication, from the 16. verse, to the 26. intimating that Iesus Christ is the blessed seed promised in old time by the Prophets, and preached in these last daies by *Iohn the Baptist, who was more then a Prophet.*

*Mat. 11.9.*

Application, in the words allotted for our present text, wherein three points are principally regardable, to wit,

an

insinuation, ye men and brethren,  
&c.  
an { preoccupation, for the inhabi-  
tors of Hierusalem, &c.  
commination, beware therefore  
lest that fall upon you, &c.

† Iohn 1.23.

ⁱ Marlorat.

ⁱ Loxinus.

ⁱ 1. Cor. 1.23.

ⁱ Esay 2.3.

The Gospell of Christ is a proclamation in writing common to all, and the Preacher is the voice of a cryer, euen the mouth of God to giue notice to the people, that the contents of the proclamation concerne them and euery one of them. As Act. 2.39. *The promise is made to you, and to your children, and to all that are a farre off, euen as many as the Lord our God shall call.* And Act. 3.26. *Vnto you hath God raised up his sonne Iesus, and him hee hath sent to blesse you, in turning euery one of you from your iniquities.* And here, *Ye men and brethren, children of the generation of Abraham, and whosoener among you feareth God, to you is the word of this saluation sent.* And vers. 38. *Be it knowne vnto you, that thorough the man Iesus is preached vnto you the forgiveness of sins.* Now that our Apostle might the better insinuate himselfe into the minds of his hearers, and thereby more powerfully perswade the truth of his doctrine; hee calls them *brethren, children of the generation of Abraham, and such as feare God.* ⁱ The first title was among the Iewes held gracious; the second and third glorious, esteeming it euer the greatest honour to be the seruants of God and sonnes of *Abraham*. And whereas Christ crucified is vnto the Iewes a ⁱ stumbling block (for what Iew will out of his owne iudgement admit him for the Sauour of Gods people, who was condemned by the chiefe Priests, and rulers, and inhabitants of Gods owne City Hierusalem; of which it is said ⁱ *the law shall goe forth of Sion, and the word of the Lord from Hierusalem*) our Apostle remoues the scandall of Christs crosse, retorting and answering this obiection in his ensuing discourse. First hee retorteth it, and maketh



keth it aduantage in his present businesse. <sup>a</sup> As if hee should say, ye men of Antioch, children of the generation of Abraham, especially such as feare God among you; I say ye should the rather embrace the word of saluation sent vnto you, because the men of Hierusalem and their rulers killed the <sup>b</sup> Lord of life, condemning him in whom they found no cause of death. Hierusalem <sup>c</sup> vnderstood not the things appertaining to her peace, but <sup>d</sup> murdered the Prophets, and stoned such as were sent to her. Take heed therefore ye men of Antioch, that ye commit not the like sinne and ingratitude, lest that fall on you which is spoken of in the Prophets; behold ye despisers, and wonder, and perish.

<sup>a</sup> Calvin.

<sup>b</sup> Act. 3. 15.

<sup>c</sup> Luk. 19. 42.

<sup>d</sup> Mat. 23. 37.

Secondly, S. Paul heere giueth answer to this objection. It is true that the men of Hierusalem and their rulers haue crucified the Lord of <sup>e</sup> glory; but it was out of their ignorance, because they knew him not, nor yet the voices of the Prophets which are read euery Sabbath day. They killed him indeed, but heerein they fulfilled all the Scriptures that were written of him, especially that Scripture, <sup>f</sup> the same stone which the builders refused, is become the head stone of the corner. And lastly, though it be granted vnto you that the Sauour Iesus (through whom is preached vnto you forgiveness of sins) had a death full of ignominy, for that hee was hanged on a tree: yet his rising againe from the dead the third day was exceeding glorious; in that hee <sup>g</sup> lead captiuitie captive, triumphing ouer death, hell, and the graue. Now that Christ is risen againe from death he proues by the witnesse

<sup>e</sup> 1. Cor. 2. 8.

<sup>f</sup> Psal. 118. 22.

<sup>g</sup> Ephe. 4. 8.

OF

himselfe, we declare, &c. For Christ after his resurrection was scene of *Paul*, 1. Cor. 15. 8.

Apostles

Other, who went with him from Galilee to Hierusalem, of whom hee was scene many daies, as being witnesses chosen of God for the same purpose, Act. 10. 41.

Of

Prophets,

{ *Esay*, chap. 55. 3.

{ *David*, Psal. 2. 7. & 16. 11.

The first testimonie cited by *Paul* is in the second Psalme, *Thou art my sonne*, &c. the which I finde expounded of *David* and of Christ. If we take this spoken of *David*, he may be called the sonne of God, as

King, for Princes haue their power from God, and so stiled the children of the most high. Psalm. 82. 6.

Man, for we are the generation of God, it is he who made vs, and not our selues, Psal. 100. 2. and is not hee thy father that made thee, Deut. 32. 6.

Regenerate man, for euery one that is new borne is borne of God, adopted his sonne, and made his heire, Rom. 8. 15. 17.

Thus it may be said by God vnto *David* in type, this day haue I begotten thee, but onely to Christ in truth. And therefore <sup>m</sup> *Rabbi Salomon*, and other Doctors among the Iewes vnderstand this of the Messias, and assuredly *Paul* in his Epistle to the Hebrewes, chap. 1. vers. 5. did the rather cite this text to proue that Christ is God, for that hee knew their Rabbines vsually construed it of Israels Sauour. The maine proposition of the second Psal. is, that the Messias is the King of Kings, and Lord of Lords, enen Gods onely begotten sonne, very God of very God. The which is concluded in this argument.

<sup>b</sup> *Caluin*. in  
Psal. 2.

<sup>1</sup> *Ioh*. 19. 11.  
*Rom*. 13. 1.

<sup>k</sup> *Act*. 17. 28.

<sup>1</sup> *I. Job*. 3. 9.

<sup>m</sup> *Galat*. de ar-  
canis. lib. 3.  
cap. 7.

<sup>n</sup> *Vide Bellarm.*  
*de Christ*. lib. 1.  
cap. 5. in prin-  
cipio.



ment. Hee that is to bee worshipped and kissed of all Princes on earth is doubtlesse the King of Kings: but the Messias ought to be worshipped of all other Kings and Rulers and Iudges of the earth, ergo, the Messias seated upon Gods holy hill of Sion, is the King of Kings, euen the Lord who dwelleth in heauen. If the Princes of the world stand vp and take counsell together against the Lord, and against his anointed, it is but in vaine. For if his wrath be kindled (yea but a little) they shall instantly perish, hee shall bruiſe them with a rod of iron, and breake them in peeces like a potters vessell. On the contrary, blessed are they who kisse the sonne, and put their trust in him; happie men, and wise Kings are they, who serue the Lord in feare, and reioyce before him in reuerence. ° God onely killeth, and maketh aliue; bringeth downe to the graue, and raiseth vp. Ergo, the Messias hauing his absolute power of life and death, is vndoubtedly Gods onely begotten sonne, whom he hath made ¶ heire of all things, and ¶ iudge of all men. And therefore Diuines interpret the cited words as properly spoken of Christ, and that in respect of

his { generation, } temporall.  
 { Resurrection. } eternall.

° Some construe this of his temporary birth, in saying *thou art my sonne*, God sheweth his diuine generation: and in saying *this day haue I begotten thee*, his humane natiuity. For *hodie*, signifieth in holy Scripture the present life, Heb. 3. 7. Psalm. 95. 8. *to day if ye will heare his voice*. So that *I haue begotten thee this day*; as if he should haue said, I haue ¶ brought my first begotten sonne into the world; I haue caused thee to become ¶ flesh, and in the fulnesse of time to be borne of a ¶ woman.

× Other vnderstand this of Christs eternall generation. ¶ As if God should haue said, other are my sonnes

° 1. Sam. 2. 6.

¶ Heb. 1. 2.  
 ¶ Act. 10. 42.  
 ° Euthym.  
 Genebrard. in  
 Psal. 2.  
 Chrysost.  
 Cyril. Alex.  
 Greg. Nyssen.  
 apud Suarez.  
 Tom. 2. disp. 45.  
 sect. 1.  
 ° Heb. 1. 6.  
 ° Iob. 1. 14.  
 ° Galath. 4. 4.  
 × August. in  
 Psal. 2. & En-  
 chirid. cap. 49.  
 Athanas. ser. 3.  
 contra Arianos  
 Ruffinus apud  
 Lorin. in loc.  
 ¶ Suarez. Tom.  
 1. disput. 2.  
 sect. 3.

<sup>z</sup> Ioan. de Turre  
cremat. in  
Psalm. 2.

<sup>a</sup> Orat. de quin-  
que hares. cap. 4.  
habetur Tom. 6.  
fol. 26.

<sup>b</sup> In Psalm. 2.  
C. de demonst.  
euangel. lib. 6.  
cap. 2.

<sup>d</sup> Lib. 3. de sa-  
cram. cap. 1.

<sup>c</sup> Apud Lorin.  
in loc.

<sup>f</sup> Apoc. 1. 5.  
<sup>g</sup> Coloss. 1. 18.

<sup>h</sup> Mat. 27. 60 66.

improperly, but thou art my sonne properly; <sup>z</sup> *filius me-  
us naturalis, singularis, substantialis*: A sonne not by  
creation as the whole world, nor through adoption as  
the whole Church: but a sonne by nature, *my begotten,  
and onely begotten sonne*, Iohn 3. 16. The very bright-  
nesse, and expresse character of my person, Hebr. 1. 3.  
Whereas *Arrians* and other obiekt against this inter-  
pretation the word *hodie*; Saint <sup>a</sup> *Augustine* answereth  
appositly, that with God (vnto whom all things are  
present) there is neither yesterday, nor to morrow, but  
onely to day. *Apud Deum nunquam crastinus, nunquam  
hesternus dies est, sed semper hodie*. And in his *Enchiridi-  
on* cap. 49. *Vbi dies nec hesterni sine inchoatur, nec initio  
crastini terminatur, semper hodiernus est*.

<sup>b</sup> *Hilary*, <sup>c</sup> *Eusebius*, <sup>d</sup> *Ambrose*, with <sup>e</sup> other expound  
this of Christs resurrection, as *Paul* here. *We declare to  
you how the promise made to the fathers, God hath fulfil-  
led vnto their children, euen vnto vs, in that he raised up  
Iesus againe, euen as it is written in the second Psalme,  
thou art my sonne, this day haue I begotten thee*. For to  
raise vp againe from death vnto life euerlasting is a new  
begetting; and in this sense Christ is called elsewhere  
the first <sup>f</sup> *begotten*, and the first borne of the dead. Againe,  
the circumstances of the place leade the Reader to this  
construction, *Why doe the heathen so furiously rage to-  
gether, and why do the people imagine a vaine thing?* that  
is, as *Peter* and *Iohn* haue well applied it, Act. 4. 27.  
*Herod and Pontius Pilate, with the Gentiles, and people  
of Israel, gathered themselues together against the Lord  
and against his Christ, euen his holy son Iesus*: and when  
they had filled all things that were written of him (as  
*Paul* in our text) *they tooke him downe from the tree, and  
put him in a sepulchre*, <sup>h</sup> rolling a great stone to the  
doore thereof, and sealed it, and making it sure with the  
watch. In all which (as the Prophet speakes) their ima-  
ginations and actions were vaine; for hee that dwelleth  
in heauen did laugh them to scorne, the Lord had them in  
derision:



derision: he raised his Christ againe the third day, making him a King ouer his holy hill of Sion, <sup>1</sup> that is, absolute head of his Church, giuing him all the heathen for his inheritance, and the uttermost parts of the earth for his possession. And so God in raising Christ vp againe from the dead, euidently shewed that he was his onely begotten sonne. As if he should haue said, thou wert euer my sonne before to day, before there was any day: <sup>k</sup> but yet in *this day* of thy resurrection, I haue most especially manifested vnto the world that *thou art my son whom I haue begotten*. It is then an idle conceit to thinke that *Paul* is not author of that Epistle written to the Hebrewes, because the words of *Dauid* vrged here to proue Christs resurrection, are cited heere, chap. 1. vers. 5. to shew Christs eternall generation. For (as *Paul* in his Epistle to the Romans, chap. 1. vers. 4.) *Christ is declared mightily to be the sonne of God by rising againe from the dead*. His resurrection is an infallible demonstration of his diuinitie, seeing none euer raised another from the dead but by God; none euer raised himselfe from the dead but God. I conclude this obseruation in the words of <sup>m</sup> *Ambrose*, *Pulchre pater dicit ad filium, ego hodie genui te, hoc est, quando redemisti populum, quando ad cœli regnum vocasti, quando implesti voluntatem meam, probasti meum te esse filium*.

The next Scripture quoted heere by *Paul* is, *Esay* 55. 3. The promises of God made to *Dauid* concerning the sending of Israels Sauour are, *sure mercies, and faithfull words*: he must of necessity therefore fulfill them in euerie respect, <sup>n</sup> the which hee could not haue done but in raising vp Iesus againe; for the resurrection of Christ is the <sup>o</sup> complement, and (as it were) *Amen* of all his promises; according to that of <sup>p</sup> *Paul* hee died for our sinnes, and is risen againe for our iustification. See conclusion of the Gospell on *S. Thomas* day.

The last authority cited in this place to proue Christs resurrection, is taken out of the 16. Psalme, verse 11.

<sup>1</sup> Hierome.  
Augustine.  
Genebrardus  
in Psalm. 2.

<sup>k</sup> Vide Caluin,  
in Psalm. 2. &  
Suarez. Tom 2.  
in 3. Top. disp.  
45. sect. 1.  
<sup>1</sup> Apud Sixt.  
senen bib. sanct.  
lib. 7. heres. 8.  
obiect. 11.

<sup>m</sup> Lib. 3. de sa-  
cram. cap. 1.

<sup>n</sup> Aretius.

<sup>o</sup> Lorin.  
<sup>p</sup> Rom. 4. 25.

¶ Act. 2. 29.

¶ 1. King. 2. 10.

¶ Colos. 2. 15.

¶ Hosea 13. 14.

¶ Calvin. in loc.

\* Ribera in Habacuc. 1.  
Num. 5.

¶ Calvin. in Habacuc. 1.

thou shalt not suffer thine holy one to see corruption. The Jewes vnderstood this of *Dauid*, but (saith our Apostle) *Dauid* albeit he was a King, and a Prophet, and a Patriarke, a man according to Gods owne heart, as it is recorded of him in this present chapter, at the 22. verse; yet (after hee had in his time fulfilled the will of God) he fell on sleepe, and was laid vnto his fathers, and saw corruption. Earth he was, and to earth hee returned againe. But Christ Iesus although he was hanged on a tree, and put in a sepulchre: yet he saw no corruption. Hee rose againe the third day, triumphing ouer all his enemies openly, saying, O death, I will bee thy death, O grave I will be thy destruction. And therefore this Iesus is he through whom is preached vnto you forgiveness of sinnes, and by whom all that beleene are iustified from all things, from which ye could not be iustified by the law of Moses.

*Mors mortis morti mortem nisi morte dedisset,  
à nobis vita Ianua clausa foret.*

Beware therefore, lest that fall on you which is spoken of in the Prophets.] This text is taken out of the first of Habakuk, vers. 5: "but for as much as all the prophecies were collected together into one volume, he saith in the Prophets. \* Or according to the Hebrew phrase, in the Prophets, is as if he should haue said, in one of the Prophets, as Genes. 23. 6. In the chiefe of our sepulchres bury thy dead, that is, in one of the chiefe. He doth alter the words of the Prophet according to the sound, but not according to the sense. Habakuk saith, behold among the heathen, Paul heere, behold ye despisers. In which our Apostle doth expound and not confound the Prophet: for whereas the Jewes despised the word of God, hee sent them to be taught by the Caldeans; y as if Habakuk had said, ye will not obey Gods voice, ye will not learne any thing in his schoole: wherefore yce shall ere it be long be made to know his iudgements among the heathen: Loe (saith the Lord) I will raise up the Caldeans that



that bitter and hasty nation, which shall march through the breadth of the land, to possesse the dwelling places which are not theirs. And <sup>a</sup> this their ouerthrow was a type of their future reprobation and spirituall vastity for the contempt of the Gospell.

<sup>a</sup> Ribera. ubi  
sup. Num. 7.

<sup>a</sup> 1. Cor. 10. 6. 11.

These things are <sup>a</sup> ensamples, and are written to admonish vs vpon whom the ends of the world are come. Let vs therefore beware, that these heauie iudgements fal not vpon vs as they did vpon the Iewes. *Videte & aspiciate, admiramini, admiramini*, take heed, & againe I say take heed, <sup>b</sup> quench not the spirit, despise not prophesying, receiue not the grace of God in vaine. <sup>c</sup> *Nemo malus nisi stultus*, he that is a despiser of the sawing word is an arrant foole; for if hee were wiser hee would kisse the sonne, and beware lest that fall on his head which is spoken of in the Prophets, *behold, ye despisers, and wonder, and perish.*

<sup>b</sup> 1. Theff. 5. 19.

<sup>c</sup> Saluianus  
lib. 5. de Gu-  
bernat. dei.

The Gospell, L v x i 24. 36.

*Iesus stood in the midst of his Disciples, &c.*

Concerning the chiefe parts and passages of this Scripture: See Gospell 1. Sund after Easter: and Gospell on Saint Thomas day. Here pause, and pray.

Almighty father, which hast giuen thine onely sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that we may alway serue thee in purenesse of liuing and truth, through Iesus Christ our Lord: Amen.

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## The Epistle, EPHES. 4.7.

*Vnto euery one of vs is giuen grace, according to the measure of the gift of Christ, &c.*

<sup>d</sup> Chrysost. in  
Rom. 6.

<sup>e</sup> Aquine.  
Zanchius.

<sup>f</sup> Aretius.  
Marlorat.

<sup>g</sup> 1. Cor. 13. 21.  
25.

**S**aint Paul doth especially <sup>d</sup> two things in all his Epistles. 1. treat, 2. entreat. Hauing sufficiently treated in the former Chapters of doctrinals, he commeth in this present to morals; entreating his Ephesians in generall, to walke worthy of the vocation whereunto they were called: in more particular, to support one another thorough loue, keeping the vnity of the spirit in the bond of peace: pressing this one point with arguments of <sup>e</sup> two sorts.

The first (of which epist. 17. Sund. after Trin.) is taken from such things as are common vnto the whole Church, as being in all the faithfull one and the same, *there is one body, and one spirit, and one hope, one Lord, one faith, one baptisme, one God and father of all, which is aboue all, and through all, and in you all.* As if he should argue thus, if the Church your mother bee but one, God your father but one, Christ your Lord but one, the holy spirit your comforter but one, if ye haue but one hope, one faith, one baptisme: I see no cause why ye should not liue together and loue together as all one, labouring to keepe the vnity of the spirit in the bond of peace.

The second, (contained in our present text,) is taken from such graces as are in *euery one diuerse*, <sup>f</sup> shewing that this inequality of gifts is not an hindrance, but rather a furtherance to vnitie: for asmuch as all of them are giuen by the same author for the same end. Vnto euery one of vs is giuen some gift, vnto none all, he that hath most hath but *a measure*. As then in the naturall body, *the eye can not say to the hand, I haue no need of thee:*



thee: nor the hand againe to the feet, I haue no need of you: but euery part seeketh anothers and not his owne good. Euen so in the Church (which is Christs mysticall body) God made not all Apostles, or all Prophets, or Euangelists, &c. but some Apostles, some Prophets, some Euangelists, &c. There be diuersities of gifts, and diuersities of administrations, and diuersities of operations, 1. Cor. 12. euery one standeth in need of anothers gift, and thereupon is occasioned to support one another in loue, preserving the vnity of the spirit in the bond of peace. See epist. 2. Sun. after Epiphan. and 10. after Trinity.

- In the whole  
4. points are  
to be considered especially.
1. Who, Christ, and that is proued out of the 68. Psal. verse 18. *hee led captiuitie captiue, and gaue gifts vnto men.*
  2. When, when hee ascended vp on high, *euē aboue all heauens to fulfill all things.*
  3. What, hee made some Apostles, some Prophets, some Euangelists, &c.
  4. Why, for the persfiting of the Saints, for the worke of the ministry, for the edifying of the body of Christ.

Concerning the first: in that our Apostle doth auowe here that the diuersity of grace bestowed on the Church is the gift of Christ, whereas he saith elsewhere that God the father ordained Apostles, and Prophets, and teachers, and that the spirit worketh all these things, vnto euery one (generally distributing as he will; we may learne two conclusions in diuinity. 1. <sup>h</sup> That all the workes of the sacred Trinity *quoad extra* without it selfe, are common and communicable to euery person of the three. 2. That God the sonne is <sup>i</sup> equall in might and mercy to God the father, *he being ascended aboue all heauens is the giner of gifts vnto men*: and here we must accord the Prophet and our Apostle. The one saith, *he receiued gifts for men*, the other, *he gaue gifts vnto men*: and these two seeme to contradict each other. <sup>k</sup> Answere is made that David speakes

<sup>h</sup> Oecumen. in loc.

<sup>i</sup> Primasius in loc.

<sup>k</sup> Hierom. expof. 1. in loc.

<sup>1</sup> Aquin. in loc.

<sup>m</sup> August. in  
Psalm. 67.

<sup>n</sup> Hieron. in  
Psalm. 67.

<sup>†</sup> idem

<sup>†</sup> ~~idem~~ Casta-  
lion. & Bib.

Hen. 8.

<sup>p</sup> Apud Gene-  
brard. in Psalm.  
67.

<sup>q</sup> Zanchius.

Marlorat. in loc.

<sup>r</sup> Mat. 10. 1.

<sup>s</sup> Luke 10. 1.

<sup>t</sup> Iohn 20. 21.

<sup>u</sup> Mat. 28. 19.

<sup>x</sup> Iohn 7. 39.

<sup>y</sup> Iohn. 16. 7.

speakes of this deuotion in time to come, but *Paul* of this donation already past and accomplished; *David* of the promise, *Paul* of the performance. <sup>1</sup> Or *Christ* as he was *God* gaue gifts in heauen, and as man he receiued gifts on earth: or he receiued <sup>m</sup> in that his members receiued: according to his owne saying, Mat. 25. 40. *In as much as ye haue done it vnto one of the least of these my brethren, yee haue done it vnto mee:* or he receiued <sup>n</sup> to giue, as Exod. 25. 2. *Speake to the children of Israel that they receiue an offering for me,* that is (according to the translation of our <sup>o</sup> present Church bible) *that they bring:* where reioycing (as <sup>p</sup> *Abben Ezra* notes) is giuing, and so *Paul* alluding rather to the <sup>q</sup> sense then to the words of *David*, saith he gaue gifts vnto men.

Touching the second point: it is demanded how *Christ* is said here to haue made some Apostles and some Prophets, &c. *When he went vp on high and led captivity captiue*, seeing wee reade in the Gospels history, that he chose his <sup>r</sup> Apostles and <sup>s</sup> Disciples, and gaue them a commission to preach in his life time; and that after his resurrection he confirmed them in his office by <sup>t</sup> breathing on them, and giuing the holy Ghost, and saying, as my father sent mee: euen so send I you, <sup>u</sup> goe teach all nations, baptizing them in the name of the father, and the sonne, and the holy ghost. Answer may bee, that *Christ* is reported in this Scripture to haue giuen Apostles vnto the Church after he went vp on high, in respect of their gifts, extension, and ostension.

*Extension*, as hauing after *Christs* ascension receiued the gifts of the holy ghost after a more glorious manner, and in a farre greater measure. So the <sup>x</sup> text, *the holy ghost was not yet giuen, because that Iesus was not yet glorified*, and <sup>y</sup> *If I goe not away, the comforter will not come vnto you: but if I depart I will send him vnto you.* And *Christ* at his ascension also charged them to waite for this promised power of the holy ghost. See gosp. Sun. after ascension day.

*Ostension,*



*Ostension*, and that 1. in respect of the 2. solemn inauguration into their Apostleship, on the feast of <sup>a</sup> Pentecost in the sight of Gods people gathered together at Hierusalem out of euery nation vnder heauen. It is reported of *Dauid* that he was first annointed King of Israel in the midst of his brethren, 1. Sam. 1. 16. and afterward in *Hebron* 2. Sam. 2. But hee was not called King vntill he was annoynted solemnly before all the tribes of Israel. 2. Sam. 5. Euen so, though it bee granted that the Apostles were nominated and elected to their office before Christs death, and confirmed in their calling after Christs resurrection; yet they were not apparantly knowen vnto Gods people to bee so, till he went vp on high and gaue the gifts of the holy Ghost vnto them in the visible formes of clouen and fierie tongues, Acts 2. 3. see. epist. on Whitsunday.

2. *Ostension*, in regard of execution of their office, for albeit they had a commission before to preach first vnto the <sup>b</sup> lost sheepe of Israel, and then vnto all nations in the world, Mat. 28. 19. yet they did not execute this commission in gathering together a Church out of both vnto God, <sup>c</sup> vntill Christ had ascended farre above all heauens to fulfill all things: and the reason hereof is rendred in our text, because *Dauid* had so prophesied of him in the 68. Psalme, when hee went vp on high he led captivity captiue, and gaue gifts vnto men. And in deed it was at this time most fit for him, and best also for his, to giue gifts, it was exceeding fit for himselfe, because glorious conquerours in their solemn triumphes vsually lead their chiefe enemies fettered either in iron chaines, as <sup>d</sup> *Paulus Emilium* triumphed ouer *Persius*: or in iron cages, as <sup>e</sup> *Tamberlane* the great, vsed proud *Baiazet* king of the Turkes. And so leading captivity captiue, they deuided the spoile to their friends and followers, as it is in the <sup>f</sup> Psalme, Christ ascending on high led captivity captiue, & that is, the diuell and all his complices, hell, death, and the graue, triumphing ouer them openly.

<sup>2</sup> Zanchius.

<sup>a</sup> Acts. 2.

<sup>b</sup> Mat. 10. 6.

<sup>c</sup> Mark. 16. 20.

<sup>d</sup> *Liuius Decad.*  
5. lib. 5.

<sup>e</sup> *Knoles in the*  
*life of Baiazet.*

<sup>f</sup> *Psalme. 68. 12.*  
<sup>3</sup> *Hierom.*  
*Primasius.*  
*Aquine.*

h Mat. 16. 19.

i Luke 13. 16.

k Aretius &  
Zacharius ex  
græc. schol.

l Marlorat.

m Lombard.  
Apin.o Anselm. Beza  
Zanchius.

p 2. Tim 4. 5.

q Decumen.  
Theophylact.

openly. Giuing also gifts vnto the Church, as *Apostles*, and *Prophets*, and *Euangelists*, and *Pastors* and *Teachers*, who might loose such as Satan bindes: and it was at this time best for his followers, as not depending any longer vpon his bodily presence. See Gospell 4. Sun. after Easter.

The 3. remarkable point in this Scripture is what he gaue to men, vnto euery one is giuen grace, according to the measure of the gift of Christ, &c. He doth vnderstand by grace not sauing grace, for that (as he shewed in the former part of this Chapter) is in all the members of the Church one and the same: *one faith, one hope, one baptism, &c.* k But *ἰδὲ*, is taken here for *τα ἁλίσματα*, namely for the diuers gifts of the holy Ghost, as interpretation of tongues, and discerning of spirits, and the gifts of healing, prophesie, the word of knowledge, and the like, of which hee disputeth at large, 1. Cor. 12. and so Paul expoundeth himselfe in our present text at the 11. verse, *the same made some Apostles, some Prophets, some Euangelists, &c.*

*Apostles* were such as he called himselfe (either in his state mortall, as the 12. disciples: or in his state glorious, as Paul Acts 9. 15. and Matthias Acts 1. 26.) to preach his Gospell, and to plant his Church in euery nation of the world. *Prophets* were such as m interpret the scriptures of the Prophets. 1. Cor. 14. 4. *He that prophesieth, edifieth the Church.* and Mat. 23. 34. *Behold, I send vnto you Prophets*, that is preachers. o Or *Prophets* were such as had marueilous wisdom, and could foretell things to come, as Agabus Acts 11. 28. signified by the spirit that there should be great famine thorough out all the world: which also came to passe vnder Claudius Cesar. *Euangelists* are so called either of preaching the Gospell, and so p Paul exhorted Timothy to doe the worke of an Euangelist: or else of q writing the Gospell, and so there bee but 4. Euangelists only, *Mathew, Marke, Luke, Iohn.* And here we may note the reason why



why the Church appointed this scripture to be read at this time, namely, because Saint Marke was an *Euangelist*. *Pastours* are such as are placed ouer a certaine cure, whereas *Apostles* had the whole Church for their charge, So <sup>r</sup> *Paul* speakes vnto the Elders of the Church at Ephesus, *take heed to your selues, and to all the flocke whereof the holy Ghost hath made you ouerseers.* And so <sup>t</sup> *Bishops* in their dioces, and <sup>u</sup> *Priests* in their parishes are *Pastors*. Or as <sup>x</sup> *Theophylact*, *Pastors* and *Doctors* are *Presbyters* and *Deacons*. Or (as some y late Diuines obserue, *Pastors* are rectoris of the whole congregation, *Doctors* are catechists, and teachers of the youth and other newcomes into Christs schoole. *Pastors* are such <sup>z</sup> as feed Christs sheepe, and *Doctors* are such as feede Christs lambes: or (as <sup>a</sup> *Beza*) *Pastors* are they who gouerne the Church, and *Doctors* are they who gouerne the schooles. But I rather embrace their opinion <sup>b</sup> who think *Pastors* & *Doctors* are diuers names of one office, <sup>c</sup> euen as feeding and teaching are all one: for otherwise *Paul* (as *Hierome*, *Lombard*, *Anselme* haue noted vpon the place) would haue distinguished them as he did the rest, and haue said, *he gaue some Pastors, some Teachers:* as well as *some Apostles, some Prophets, some Euangelists, &c.* but he ioyneth them together *Pastors and Teachers*, <sup>d</sup> insinuating that *Pastors* should teach, and that (as our Church speakes) both by their preaching and liuing, ensamples in word, in conuersation, in loue, in spirit, in faith and purenes, 1. Tim. 4. 12.

<sup>e</sup> Some Diuines obserue that these functions are partly temporall and extraordinary, as *Apostles, Prophets, Euangelists*: and partly continual and ordinary, as *Pastors, and Teachers*: but herein I tread in the steps of that holy father my most honoured and honorable master *Archbishop Whitgift*, who <sup>f</sup> writing against the schismatickes of his age saith, and proueth out of this our present text also, that all these degrees of ministers remaine still in some sort vntill the worlds end. For first

(as

<sup>r</sup> Calvin.  
Zanchius.

<sup>r</sup> Acts 20. 28.

<sup>t</sup> Oecumen.  
Lombard.  
<sup>u</sup> Anselm.  
<sup>x</sup> In loc.  
<sup>y</sup> Aretius.  
Zanchius.

<sup>z</sup> Anselm.

<sup>a</sup> Annot. in loc.

<sup>b</sup> Augustin.  
Chrysostom.  
*Musculus apud*  
*Dr. Whitgift*  
*defense of his*  
*answere to the*  
*admonition.*

fol. 234.

*Idem Bullinger.*  
*& Piscator in*  
*loc.*

<sup>c</sup> See suruay  
of pretended ho-  
ly discipline.

cap. 9.

<sup>d</sup> Anselm.  
Lombard.

<sup>e</sup> Beza.  
Zanchius.

<sup>f</sup> Defense of his  
answere to the  
admonition.  
fol. 229.

¶ Aretius.  
Bez.

(as *Novelists* acknowledge) *Paul* in this place maketh a perfitte platforme of a Church, and a full rehearfall of all offices therein contained, and he saith expressly that Christ ascending vp on high gaue them for the gathering together of the Saints, and for the worke of the ministry, &c. Till we all come to the unity of the faith, and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the full age of Christ. That is, as *Caluin*, *Zanchius*, and s other, vntill wee meet in that other world to come.

I know there were certaine things in the blessed Apostles which were proper vnto themselues, as their immediate calling from God, the power of working miracles and their commission to goe into the whole world, &c. but to preach the Gospell of Christ in places where need requireth (although it be not peculiarly committed to them) or to gouerne the Churches already planted: I see no cause why it should not be perpetuall among the Ministers of the word.

h In loc.  
i Loc. com. tit.  
de verbi mi-  
nistis.

k In loc.

l Rom. 12. 6.  
1. Cor. 11. 4. &  
1. Cor. 14. 1.

m Com. in loc.

Likewise the function of an *Euangelist*, if it be taken for the writing of the Gospell, it was temporal and hath his ende. But if it be taken for preaching to the people plainely and simply, as <sup>h</sup> *Bullinger* thinketh: or generally for preaching the Gospell: as <sup>i</sup> *Musculus* supposeth, in which sense *Paul* said vnto *Timothie*, do the worke of an *Euangelist*: or for preaching more zealously then other, as <sup>k</sup> *Bucer* imagineth; I make no doubt but that it still remaineth in the Church.

Moreouer, *Prophets* if they bee taken for such as our Apostle meaneth in his <sup>l</sup> Epistles often, I say for such as haue an especiall gift in interpreting the Scripture, whether in vnfoldng the deepe mysteries thereof vnto the learned, or in expounding the plaine sense thereof vnto the people: then it must of necessity be granted that they be perpetuall officers in the Church as *Pastors* and *Doctors*.

Saint <sup>m</sup> *Ambrose* therefore construeth our text thus,  
*Apostles*



*Apostles* are Bishops, *Prophets* are Interpreters of the Scriptures, *Euangelists* are Deacons. And <sup>a</sup> *Hyperius* saith that God will alwayes haue these degrees in the Church, and *Peter Martyr* in his Commentaries vpon the 12. to the Romanes is of opinion, that our Apostle describeth in that place such gifts as are necessarie for the Church at all times, among which hee mentioneth (as a chiefe one) *propheying*. To be short, *Bullinger* vpon this text obserues that the words *Apostle*, *Prophet*, *Euangelist*, are confounded: and the Pastors of *Zurich*, in the latter confession of *Heluetia* chap. 18. write thus, *The ministers of the new testament are termed by diuerse names, for they be called Apostles, Prophets, Euangelists, Bishops, Elders, Pastors and Doctors.*

And here Protestant Diuines haue well obserued against the Church of Rome, that *Paul* among all these degrees of the ministry, names not the Popes office, the which he would not haue forgotten, if it had bin so necessary for the deciding of controuersies, and preservation of vniity in truth, as our aduersaries pretend. And whereas the *Rhemists* reply that *Bishops, Elders, & Deacons* are not mentioned in this catalogue: <sup>a</sup> Answer is made that the functions of *Bishops* and *Priests*, (as they respect the externall gouernment and policie of the Church) are named elsewhere generally and particularlie: but in respect of teaching (which is intended here more principally) they are contained vnder *Pastors* and *Doctors*. If the Pope will be reputed an Apostle, then (as Cardinall <sup>r</sup> *Caietane* notes) he must also be both a *Prophet*, and an *Euangelist*, and a *Pastor*, and a *Teacher*, for (as he saith) an Apostleship eminently comprehendeth all these graces: it may be granted (as I conceiue, which *Anselme* collecteth here) that *Archbishops* and *Primates* haue the roomes of *Apostles* in the Church, but yet I see not how the Pope can be crouded into the text: for if this absolute supremacie were necessary, then assuredly *Paul* would not haue said Christ made *some Apostles,*  
*some*

<sup>a</sup> In verbi Pauli  
2. Cor. 3. 2. inter  
opuscula Hyperij  
pag. 671.

<sup>a</sup> See harmon.  
confess. sect. II.  
pag. 335 339

P Zanchius.  
Marlorat.

<sup>a</sup> Dr. Fulk. in loc.

<sup>r</sup>. In loc.

34632

\* One at one  
time which as  
vniuersall Bi-  
shop of the  
Church should  
haue the whole  
world for his  
Dioces.

† Caietan.

† Zanchius.

u Calvin.

x Castalion.

y Ephes. 2. 19.

z Erasmus.

Maylorat.

Vatablus.

a Prov. 24. 16.

b 1am. 3. 2.

c August. epist.

54.

d Caietan.

e Psal. 84. 7.

f 2. Tim. 3. 16.

some Prophets, some Euangelists, &c. But rather Christ gaue to the Church \* one Apostle, some Prophets, and many teachers.

The fourth and last obserueable point in our text is, for what end Christ ascending vp on high gaue gifts vnto men, and that is threefold. Namely,

the { *Perfecting of the Saints.*  
*the Worke of the Ministry.*  
*Edifying of the body of Christ.*

† The first concernes such as are called already, *Saints*. The second, such as are to cal, exercising *the worke of the ministry*, to wit, *Apostles, Prophets, Euangelists, &c.* The third, such as are yet to be called, and to bee built vpon the foundation of the Prophets and Apostles. \* Or the first concernes the people, the second the Pastour, and the third both.

For the edifying of the Saints] I finde diuerse readings of this clause. Some reade *ad u constitutionem*, or *ad x condendos sanctos*, agreeable to the present text of our Communion book here. The Saints are of Gods house, and the Church is Gods house, Hebr. 3. 6. The chiefe builders whereof vnder Christ are *Apostles, Prophets, Pastours and Teachers*, as I haue shewed Epist. on Saint Thomas day.

z Other reade *ad instauracionem*, for the repairing of such as are decayed in Gods building. \* The iust man falleth seuen times, b in many things we sinne all, c *enm dicimus optimum qui peccat minimum*. And therefore that we may not fall from grace finally, wee need daily to be d repaired and vnderpropt in Gods house by the powerfull exhortations of *Pastors and Teachers*.

Our new translation (herein agreeing with the Syriac and vulgar Latine) reades *for the perfecting of the Saints*. And it may be so construed in two respects: first in regard of their daily growing from e strength to strength, vntill they bee *perfect men in Christ*: for the word is profitable to teach, improve, correct, and to instruct



strict in righteousness, that the man of God may be perfected, & thoroughly furnished vnto all good works. 2. s For that their number is fully perfected and accomplished by the preaching of *Apostles, Prophets, Evangelists, Pastors, Teachers*. According to this exposition the *Geneua* bible hath it, *for the gathering together of the Saints*. All of vs are by nature like <sup>h</sup> sheepe which haue gone astray; wherefore Christ as being the <sup>i</sup> chiefe sheeheard, gaue some *Apostles, some Prophets, some Evangelists* to gather vs together from <sup>k</sup> East and West, and to bring vs vnto his flocke, that there may be but <sup>l</sup> one sheeple and one sheeheard. His sheepe heare his voice, *Pastors* and *Teachers* uttering his words, are his <sup>m</sup> voice; he made therefore for the gathering together of his elect some *Apostles, some Prophets, some Evangelists*; &c.

<sup>n</sup> Other reade *advoagmentationem sanctorum*, for the ioyning and ioynting of the Saints. He speaketh of the Church as of a body consisting of Gods elect as of many members, *a body coupled and knit together by euery ioynt*, vers. 16. And therfore whereas the Saints through *Adams* originall transgression, and their owne actuall offences are many times out of ioynt, disunited from their head Christ, and diuided also from his members; it pleased the Lord, out of his infinite wisdom and goodnes to giue some *Apostles, & Prophets, and Evangelists*, &c. As Chirurgions and Physitians of the soule, who might by the preaching of faith vnite them againe to their head, and by the preaching of good workes knit them together among themselues in the bond of peace. And here you may note the true cause why the worst men and members of a parish, euermore regard a good Pastor least: It is because they bee feet, and legs, and thighs, and hands out of ioynt, & so cannot endure the touch of the Chirurgions hand, whose chiefe care is to worke their cure. He that is sicke of a lethargie, desires to sleepe although he die for it; and hee that is lul-

H

led

<sup>s</sup> Ut eorum numerus impleatur.

Hierome.

Vatablus.

<sup>h</sup> Esay 53.6.

<sup>i</sup> 1. Pet. 5.4.

<sup>k</sup> Mat. 8.11.

<sup>l</sup> Ioh. 10.16.

<sup>m</sup> Iohn 1.23.

See Gosp. Sun. 4. in Advent.

<sup>n</sup> Aretius.

Beza.

Zanchius.

o Ezech. 3. 17.

p Ephes. 5. 14.

q Act. 22. 22.

r Act. 17. 6.

s Act. 16. 20.

t 1. King. 22. 20.

u Epist. 48.

x Aretius.

y Zanchius.

z 2. Cor. 1. 24.

a De considerat.  
lib. 2.

b 1. Cor. 12. 7.

c Bernard. lib. 3.  
de considerat.

d Iohn 21.

led asleepe in sinne, cannot away with the watchman of God. If a Minister shall either out of weakenesse suffer his drowne people to snort stil in their vncleannesse, or out of wickednesse sleepe with them a little himselfe; then hee may peradventure for a while bee reputed a good shepheard among those scabbie sheepe; but if he shall once rouse them, and raise them out of their security, saying with p Paul, *awake thou that sleepest, and stand up from the dead*; then instantly the wit-foundred drunkard cryeth out, *away with such a fellow from the earth, it is not meet hee should live, for hee subuerts the state of the world, and troubleth our city*. Then the couetous oppressor is ready to tell the Prophet, as *Abah* did *Eliab*, *Hast thou found me O mine enemy?* Then the whole rabble furiously raging together against the Lord, & against his annointed conclude peremptorily, that a peece of a pulpit is enough, & halfe a benefice too much for such an ynquiet spirit. S. *Augustine* sweetly, *Qui phroneticum ligat, & lethargicum excitat, ambo- bus molestus, ambo amat.*

*For the worke of the ministry*] The gifts of Christ here mentioned are not theoricall, but x practicall, giuen vnto Pastors for the worke of the ministry, y the word worke forbids loytering, and the word *ministry* lording. I pray misconstrue not this glosse, seeing I meane as z Paul, and speake as B. Latimer did almost in euery sermon. *Domabis lupos, sed non dominaberis ouibus*, as a Bernard told *Eugenius*.

*For the edifying of the body of Christ*] b The gift of the spirit is giuen to euery man to edifie withall; hee therefore that is a non edificant, is vnworthie to bee called an Apostle, or Prophet, or Euangelist. c *Positi estis dispensatores, sed in edificationem, non in destructionem: aliter non fidelis dispensatio, sed crudelis dissipatio*. The Doctors office is to teach, and the Pastors calling to feed. Our great Lord repeated this iniunction vnto d Peter thrice, *feed my lambes, feed my sheep, feed my flock*, that is,



is, as <sup>e</sup> Bernard excellently, *pasce mente, pasce ore, pasce opere: pasce animi oratione, verbi exhortatione, exempli exhibitione.* And here the people likewise may learne to reuerence their Pastors and teachers, as the Ministers of Christ sent from aboue to <sup>f</sup> watch for their soules. If they must <sup>g</sup> *honorare bonum dominum etiam in malo seruo*, respect euery Prophet, and Euangelist, and Pastor for his workes sake, 1. Thessal. 5. 13. then vnto such as rule wel, and labour in the word and doctrine, they must (as our <sup>h</sup> Apostle speakes) giue double honour.

<sup>e</sup> Ser. 2. de resur. dom.

<sup>f</sup> Heb. 13. 17.

<sup>g</sup> Paulinus epist. lib. 1. epist. 1.

<sup>h</sup> 1. Tim. 5. 17.

The Gospell. I OH N 15. 1.

*I am the true vine, and my Father is an Husbandman, &c.*

**A**S a kind friend loth to depart with his familiars, in giuing a farwel often breakes off his speech and begins a new discourse: so Christ heere being now to leaue the world, after hee had ended one sermon vnto his Disciples in the chapter going before, falleth into another of the like argument in this present, wherein hee doth especially two things, *exhort* and *comfort*.

<sup>i</sup> Jansen. concord. cap. 135.

H 2

He

1. To continue stedfast in the faith, and that vnder the parable of the vine, intimating that *as the branch cannot beare fruit of it selfe except it abide in the Vine: so they can doe nothing vnlesse they abide in him.* Vrging this one point by diuers reasons; all which may be reduced vnto,

*Pena damni*, they beare no fruite, vers. 4.

*Pena sensus*, they be taken away, verse 2. withered, gathered, cast into the fire, burnt, v. 6.

He doth exhort all his followers,

the

Purged by God the father, v. 2.

Cleansed by God the sonne, v. 3.

Cōforted by God the holy Ghost,

*abide in mee,*

*and I will abide in you by my*

*spirit,* vers. 4.

Relieued in whatsoever they shal aske, vers. 7.

blessednesse of such as abide, being

*Caluin.*

2. To make demonstration hereof in workes of piety, glorifying God and louing one another.

He



Hee com-  
forts them  
against the  
worlds ha-  
tred:

1. From his owne example, vers. 18.20.
2. From the cause of this hatred, ver. 19.
3. From the cause of the cause, vers. 21.  
22.24.
4. For that God and Christ suffer with  
them, vers. 23.
5. From the prediction of holy Scrip-  
ture, vers. 25.
6. By promising to send the comforter,  
vers. 26.

*I am the true Vine* ] Christ is called heere a *Vine*, as  
else where a <sup>l</sup> Lion, a <sup>m</sup> Sheepe, a <sup>n</sup> Lambe, a <sup>o</sup> corner  
Stone, a <sup>p</sup> Doore. A *true Vine* by <sup>q</sup> way of difference  
from the wilde vine; or (as *Rupertus* vpon the place)  
to distinguish it from the Vines of Sodome and Go-  
morrah, whose grapes (as <sup>r</sup> *Moses* speaketh in his song)  
are grapes of gall, and their clusters are bitter, their wine  
is the poyson of Dragons, and the cruell gall of *Aspes*. A  
*true Vine*, not simply, but in a *simile*: not truly a Vine,  
but like a true Vine. *Vera* (saith <sup>s</sup> *Augustine*) *per simili-  
tudinem, non per proprietatem*: a true Vine, <sup>t</sup> as in the  
first chapter of this Gospell, at the ninth verse, *the true  
light*. Now the resemblances betweene Christ and a  
true Vine are <sup>u</sup> manifold.

1. A Vine is not sowne in the ground, but planted a  
young slip of an old tree: so Christ is a naturall branch  
of God the Father, euen very God of very God; but  
for vs men and our saluation hee was translated from  
heauen, and planted on earth, that is, borne of the *Virgin  
Mary*; of whom it is said, Esay 45.8. *Let the earth o-  
pen, and let saluation and iustice grow forth, let it bring  
them forth together, I the Lord haue created him*. A bles-  
sed earth, in whose <sup>x</sup> blessed fruit <sup>y</sup> all the nations of the  
world are blessed.

2. The Vine that it may beare the more fruit, is cut  
and pruned: and so Christ, although he were conceiued  
of the holy Ghost, and borne without all sinne; yet for

<sup>l</sup> Apoc. 5.5.  
<sup>m</sup> Act. 8.32.  
<sup>n</sup> Iob. 1.29.  
<sup>o</sup> Ephes. 2.20.  
<sup>p</sup> Iob. 10.9.  
<sup>q</sup> Caietan.  
*Arctius.*  
<sup>r</sup> Deut. 32.32.

<sup>s</sup> Tract. 80.  
in Ioan.  
<sup>t</sup> Maldonat.  
in loc.

<sup>u</sup> See Bernard.  
tract. de passion.  
dom. cap. 1.2.3.  
4. & Paratus  
ser. de S. Marco.

<sup>x</sup> Luk. 8.42.  
<sup>y</sup> Gen. 22.18.

<sup>z</sup> Esay 53.4.

<sup>a</sup> Act. 10.36.

<sup>b</sup> Heb. 1.2.

<sup>c</sup> Psal. 24.7.

<sup>d</sup> Bernard. tract.  
de passion. dom.  
cap. 2.

<sup>e</sup> Mat. 8.20.

<sup>f</sup> In loc. Esaiæ.  
<sup>g</sup> Vbi supra.

<sup>h</sup> Paratus.

<sup>i</sup> Mat. 27.30.

<sup>k</sup> Mat. 22.17.

our sakes he was circumcised on the eight day, <sup>z</sup> wounded for our transgressions, and broken for our iniquities. Againe, Christ albeit hee were <sup>a</sup> Lord ouer all things, and <sup>b</sup> heire of the whole world: yet for our saluation he suffered his glory to be pruned by the knife of ignomie; for whereas hee was the <sup>c</sup> King of glory, hee made himselfe of no reputation, Philip. 2.7. Hee tooke on him the forme of a seruant, and was made man, (as *Danid* speakes of him) a worme and no man, a very scorne of men, and outcast of the people, Psalm. 22.6. His wealth was pruned by the knife of pouerty, <sup>d</sup> *Pauper in nativitate, pauperior in vita, pauperimus in cruce*: So poore in his birth, that hee was borne in another mans stable; so poore in his life, that he said of himselfe, <sup>e</sup> *the Foxes haue holes, and the birds of the heauen haue nests: but the sonne of man hath not whereon to rest his head*. So poore when he was dead, that he was buried in another mans tombe, Matth. 27.60. His pleasure was pruned by the knife of sorrow, Lament. 1.12. *Behold, and see, if there be any sorrow like vnto my sorrow*. His familiar acquaintance was also cut away from him, by the knife of feare; *Indas* betrayed him, *Peter* denied him, other forsooke him, all were dispersed. *He did tread the winepresse alone, and of all people there was none to helpe him*, as <sup>f</sup> *Hierome* and <sup>g</sup> *Bernard* apply that of the Prophet Esay, chap. 63.3.

3. The Vine is duned, and digged, as wee reade in the fifth chapter of *Esay*. So Christ was <sup>h</sup> duned when the foule-mouthed <sup>i</sup> Iewes spit vpon him; and he was digged on euery side, when as his aduersaries by propounding captious questions had cast a trench round about him; as in asking, <sup>k</sup> *Is it lawfull that tribute be giuen to Caesar or no?* If hee should haue disputed against the tribute, he had offended the Prince: if for the tribute, displeased the people who did beare this heauie burthen against their wils. See Gospell, Sund. 23. after Trinity. Againe, they digged a pit round about him in bringing



bringing the <sup>1</sup> woman taken in adultery before him, and demanding *what sayest thou?* for if he should haue condemned her hee might seeme to contradict his owne sayings, <sup>m</sup> *I will haue mercy not sacrifice*, <sup>n</sup> *learne of me for I am humble and meeke*. If acquit her, he should contrary *Moses law*, *Leuiticus 20.10. The adulterer and adulteresse shall die the death*. See *Bernard, de passione domin. cap. 3.* Moreouer Christ on the crosse was digged, his side with a <sup>o</sup> speare, his <sup>p</sup> hands and feet with nailes, and those so bigge that (as <sup>q</sup> *Socrates* reporteth in his ecclesiasticall history) *Constantine* made thereof an helmet and a bridle for his owne vse in warre.

4. The Vine is bound vnto the wood, and fastened vnto the wall on which it groweth: euen so Christ was led away <sup>r</sup> bound vnto *Pontius Pilate*, and nailed vnto the wood of the crosse, so fettered and fastened with bonds (as that the Church saith of him in the <sup>s</sup> *Canticles*) *my well beloued is as a bundle of myrrhe vnto mee*. *Myrrhe* being bitter and sharpe, doth insinuate the grievousnes of his passion, and a *bundle* the multitude of his sorrowes. And <sup>t</sup> so Christ is vnto the Church *a bundle of myrrhe*, when as shee meditateth on his death and passion; how he was bound, that shee might be made free: how he was beaten, that she might escape punishment: how hee was broken, that she might be healed with his stripes, *Esay 53.5.*

5. The Vine being thus planted, pruned, cut, bound, digged, duned, spreades her branches farre and wide. So Christ (as calling his followers from <sup>u</sup> East and West, hauing the <sup>x</sup> heathen for his inheritance, and the vttermost parts of the earth for his possession) extends and <sup>y</sup> stretcheth out his branches vnto the sea, and his boughes vnto the riuer: Christ is the Vine, and all Christians are his branches. <sup>z</sup> All of vs are by nature drie, and fit for nothing but the fire: therefore that wee may be fruitfull and liue, we must first be grafted into Christ as into a Vine by the fathers hand: without his grace we

<sup>1</sup> *Iob. 8.3.*

<sup>m</sup> *Mat. 9.13.*

<sup>n</sup> *Mat. 11.29.*

<sup>o</sup> *Iohn. 19.34.*

<sup>p</sup> *Foderunt manus Psal. 22.17.*

<sup>q</sup> *Lib. 1. cap. 13.*

see *S. Ambros. orat. de mort.*

*Theodo. in fine.*

& *Baron. Tom.*

<sup>1</sup> *fol. 307.*

<sup>r</sup> *Mat. 27.2.*

<sup>s</sup> *Cap. 1.22.*

<sup>t</sup> *Bernard. de passione dom. cap. 4.*

<sup>u</sup> *Mat. 8.11.*

<sup>x</sup> *Psalm. 2.8.*

<sup>y</sup> *Psalm. 80.11.*

<sup>z</sup> *Caluin. Beza.*

& *Baron Tom*

<sup>a</sup> Giron. con. in  
fest. B. Marci.

<sup>b</sup> Apud Ambros.  
de fide lib. 4.  
cap. 7.

<sup>c</sup> Theophylact.  
Euthym.

<sup>d</sup> August. tract.  
80. in Ioan.

<sup>e</sup> Maldonat. in  
loc.

<sup>f</sup> Athanasius.  
in symbol.

<sup>g</sup> Ambros. &  
Augustin. ubi  
supra.

<sup>h</sup> Chrysostom.  
Theophylact.  
Euthym.

can do nothing, and thorough his helpe able to doe all things, Philip 4. 13. now the diuine vnion is <sup>a</sup> threefold. *Essential* and so God the father is all one with God the sonne, and God the holy Ghost: *personal*, and so God the sonne being made flesh is vnited to the humaine nature: *spiritual*, and so such as abide in Christ and are ioyned in spirit to the Lord are one with Christ the Lord, 1. Cor. 6. 17.

*My father is an husbandman*] The blasphemous <sup>b</sup> *Arians* obiekt here that Christ and God as the vine and husbandman are of diuers natures, and that Christ as the vine must of necessity be subiect and inferiour to God which is an husbandman. Answer is made that a similitude runs not on foure feet, but that it standeth vpon one legge principally: now the maine drift of this comparison is not to shew what care this husbandman hath ouer the root of the vine, <sup>c</sup> but what he doth vnto the branches. *Euery branch that beareth not fruit he will take away, and euery branch that beareth fruit will he purge, &c.* Christ vttered this parable <sup>d</sup> as our mediator and head of the Church, and hee could not haue bin the Churches head, <sup>e</sup> except he had bin God and man. Christ then <sup>f</sup> as touching his manhood was inferiour to the father, Iohn. 14. 28. *My father is greater then I*: yet equal as touching his Godhead. Ioh. 10. 13. *I and my father are one*, coequal in might and mercie. So the text here, God the father as an husbandman *purgeth euery branch that beareth fruit*, vers. 2. and God the sonne likewise doth the same, vers. 3. *now are yee cleane thorough the words which I haue spoken vnto you.* <sup>g</sup> So that Christ as God, is an husbandman so well as his father, he purgeth and pruneth the boughes of the vine so well as he, <sup>h</sup> *vna enim operatio patris & filij*, Ioh. 5. 19. *What soeuer the father doth, the same things doth the sonne also.*

*Euery branch that beareth not fruit in me he taketh away*] Christ exhorting his followers to continue stedfast



fast in the faith, argueth a *pana & pramio*, from the punishment of such as abide not in him, and from the reward of such as abide, the punishments of hypocrites and false Christians which abide not in him are

1. They beare no fruit.
2. Bearing no fruit they bee cut away from the Vine.
3. Being cut away from the Vine, they bee cast out of the Vineyard.
4. Being cast out of the Vineyard they wither.
- Seuen 5. Being withered men gather and fagot them.
6. Being made fagots they bee cast into the fire.
7. Being cast into the fire they burne in that vnquencheable flame,<sup>i</sup> where the worme dyeth not, and the fire neuer goeth out.

<sup>i</sup> Marke 9.48.

First, they beare no fruit, for saith our Sauour, *as the branch cannot beare fruit of it selfe, except it abide in the vine: no more can yee except yee abide in mee, for without me can you do nothing.* The Pelagian hereticks affirmed *k à Deo habemus quod homines sumus, à nobis ipsis autem quod iusti sumus*, that we are men, we receiue from God: that we are good men, commeth from our selues, but truth it selfe here *contradicit & dicit*, a branch cannot beare fruit of it selfe: &c. This one clause <sup>1</sup> (saith *Augustine*) *corda instruit humilium, ora obstruit superbiorum*, it comforts a poore publicane, but it confounds a proud Pelagian. And that other sentence, (*without me can ye do nothing*), confuteth also the *Semipelagian*, I meane the Papist, auowing that a man hath a power of free will in his owne nature which once being stirred and helped can and doth of it owne selfe cooperate with grace. The word *nothing* makes very much against this opinion, as *Augustine* noteth vpon the place. For Christ said not *sine me parum potestis facere, sed sine me*

<sup>k</sup> *August. tract. 81 in Ioan.*

<sup>1</sup> *Ubi supra.*

*me nihil* : now that wee may the better vnderstand this controuersie, man is to be considered in a foure-fold estate, to wit

In statu { *Confectionis*, as hee was created.  
*Infectionis*, as he was corrupted.  
*Refectionis*, as he was renewed.  
*Perfectionis*, as he shall be glorified.

<sup>m</sup> *August. de*  
*correp. & grat.*  
*cap. II.*

<sup>n</sup> *McLanct. in loc.*

<sup>o</sup> *Perkins reformed*  
*Cat. Tit.*  
*freewill, & Dr.*  
*Abbot ibidem.*

<sup>p</sup> *2. Cor. 6. i.*

<sup>q</sup> *Ser. 15. de*  
*verbis Apostoli.*

In the first estate we giue to the will of man a liberty of nature, *Adamus enim* <sup>m</sup> *acceperat posse si veller, sed non habuit velle quod posset.* In the third we grant a libertie of grace, for if the sonne make you free, ye shall be free in deed, Iohn 8. 36. The spirit of Christ which is free, Psalm. 51. 12. giueth liberty to the captiues, and openeth the prison to them that are bound, Esay 61. 1. and deliuereth vs from the power of darknes, Coloss. 1. 13. In the fourth estate we confesse a liberty of glory. Al the doubt betweene vs and the Papists, is of the second estate, how man corrupted is renewed, how he commeth vnto regeneration after degeneration. And yet herein we consent that the will of man in turning vnto God and in doing good is not a <sup>n</sup> stocke or a stone, in <sup>o</sup> all and euery respect passiue, for euery man is willingly conuerted, and by Gods grace at the very time of his conuersion he willet his owne conuersion, and so the will of man is in some sort a coworker with grace. For this end <sup>p</sup> *Paul* exhorteth vs not to receiue the grace of God in vaine, but to worke out our saluation in feare and trembling, Philip. 2. 12. To this purpose the saying of *Augustine* is very remarkeable, *qui fecit te sine te, non iustificabit te sine te. Fecit nescientem, iustificat volentem.* He who made thee without thee, will not iustifie thee without thee. What the is the maine difference between the Papists and vs in this question? it is in one word this, they write that our will is a coworker with grace by the force of nature : we say that it workes with grace by grace. They teach that grace doth enable the will of it selfe to doe good workes if it please : but wee further adde



adde that grace worketh in the will of man to please, to do such offices as God requirerh at our hands. He doth not hang his worke vpon the suspended if, of our will, but he worketh in vs to will, and *canseth vs to do the things that he commandeth vs to doe.* We will in deed (saith *Augustine*) but God worketh in vs to will: we worke, but God worketh in vs to worke: we walke, but he causeth vs to walke: we keepe his commandements, but he worketh in vs to keepe his commandements. In the words of Paul, *it is God that worketh in you both the will, and the worke, euen of his good pleasure,* Philip. 2. 13.

If God only made thee a man, and thou thy selfe hast made thy selfe a good man, thy worke of necessity must be greater then Gods worke. *"Melius est enim iustum esse, quam te hominem esse,* our bare being is not so good as our better being: wherefore to stop thy presumptuous mouth, and to beate the lie downe thy throate, Christ here saith expressely, *ye can beare no fruite except ye abide in me, without me can ye do nothing.* In naturall and humane actions it is true that your will is free, yet see that your will is alway subordinate to my will: *\* in whom ye liue, and moue, and haue your being;* but in spirituall things appertaining to the kingdome of heauen: *your selues are not sufficient as of your selues to thinke,* much lesse to speake, least of all to doe that which is good.

*Qui viuet in folijs venit a radicibus humor.*

The iuyce which is in the branch cometh originally from the root, and so *qui viuet in folijs, &c.* The graces eminent in the sonnes of God are from aboue, proceeding from the father of mercies and fountaine of all grace; *qui a seipso se fructum existimat ferre, in vite non est: qui in vite non est, in Christo non est: qui in Christo non est, Christianus non est.* *August. tract. 81. in Euang. Iohan.* See epist. Sun. 11. & 12. after Trinity.

The rest of the punishments here mentioned are very grieuous,

*\* Ezechiel. 36. 27.*

*\* Lib. de bono perseuerant. cap. 13.*

*\* August. cont. duas epist. Pelagian. lib. 4. cap. 6.*

*\* August. de verbis Apostoli ser. 15.*

*\* Acts 17. 28.*

*\* 2. Cor. 3. 5.*

*folijs*

<sup>a</sup> Mat. 25. 41.

<sup>a</sup> Dion. Carthus.  
de 4. nouiss.  
part. 3. art. 11.  
<sup>b</sup> Jeremy 2. 13.

<sup>c</sup> Thom. 12.  
quest. 87. art. 4.  
10. de combis.  
compend. theo-  
log. lib. 7. cap. 22.

griuous, as to be cut away from the Vine, to be cast out of the vineyard, to wither, &c. but the last of all is the greatest of all, I meane the *burning* of fruitlesse branches in hell fire which is vnquencheable. This of all terribles in the Scriptures is most terrible, whether we consider in it the paine of the losse, or the paine of sense: the reprobate which abide not in Christ haue paine of losse, for the Vine saith vnto such branches at the last day, *depart from mee*, from me that am your first beginning and last end, from me that am your redeemer, from me that made my selfe man for your sakes, and receiued these wounds for your remedy, from me that inuited you with pardon, and ye would not accept it. Wherefore depart for euer from my friendship, from my protection, from my kingdome, from my paradise, from my sight. And because whatsoeuer is separated from Christ, is also separated from those who goe with Christ; in saying, *depart from me*, he saith likewise depart from mine, from the quiers of my glorious Angels, from the sweet company of my blessed mother, and from all my most happy Martyrs, Apostles, Prophets, Confessors, in a word from all the holy Saints and host of heauen, *into euermlasting fire prepared for the diuell and his Angels*. For as in <sup>a</sup> sinne there is an auersion from the creator, and a conuersion vnto the creatures, according to that of the <sup>b</sup> Prophet, *they haue forsaken me the fountaine of liuing waters, and haue digged pits, euen broken pits that hold no water*, so in the punishment of sinners (as <sup>c</sup> diuines obserue) there is not onely *paua damni*, which is answerable to their auersion from the creator, but also *paua sensus*, which is answerable to their conuersion vnto the creatures, and therefore such branches as beare no fruite are not only cast out of the sight of the Vine, and the whole vineyard: but also gathered together, and made the fagots and fewell of hell fire: the which in many respects is exceeding dreadfull, especially because the torments of this *Aetna* neuer dying euer



euery frying, are both vniuersall and eternall. Hell paine is vniuersall, afflicting euery power of the soule, euery part of the body. Concerning the soule, the *imaginative* faculty shall be tortured with horrid imaginations, more terrible then those which a deepe melancholie man suffers in his dreames, or then those the cruell Egyptians saw, which (as the <sup>d</sup> Wiseman speakes) were *fierefull visions, and sorrowfull sights, affrighting visages of wild beasts, and hissing of Serpents, &c.* Thy will, as hauing in nothing it owne will, is an hell of it selfe to it selfe. The *memory* shall be continually troubled with a fixed recordation of things pasted, that it once possessed, and of the present which it now suffereth, and of those which are to come in eternity. So that it cannot thinke vpon any thing, which in any sort should admitter comfort; for if it calles to mind the pleasures it had in the world, it is for its greater torment; <sup>e</sup> *Materia tristitia non delectationis causa*, saith *Aquine*. The *understanding* shall bee so darkened, as that it shall bee full of errours and illusions, euen as a tumultuous sea, with innumerable waues of imaginations, more bitter then gall, some going, other comming, all restlesse.

As for the body, the damned are to bee <sup>f</sup> bound hand and foot, crouded together in the prison of vtter darknesse, like bricke in a fiery furnace, that they shall not bee able to wrinch, hauing not so much as a chinke where any winde may enter to refresh them in this lake of fire burning with brimstone. Their *sight* is affrighted with vgly diuels and darkenesse, their *hearing* with odious and hideous outcries, their *smelling* with noysome stinkes, and insupportable sweat reaking from the filthie bodies vnder torture; their *tast* with a raging <sup>h</sup> thirst, and a rauening hunger, tasting such things as are more bitter then <sup>i</sup> gall or wormewood; the *feeling* afflicted in euery part with intollerable flames, in comparison whereof our earthly fire is no more then as if it were but painted. The least of these torments named,  
and

<sup>d</sup> *Wisd.* 17.4.

<sup>e</sup> *In addit. ad. 3. part. sum. quest. 98. art. 7.*

<sup>f</sup> *Mat.* 22. 13.

<sup>g</sup> *Apoc.* 19. 20.

<sup>h</sup> *Luk.* 16. 24.

<sup>i</sup> *Jer.* 23. 15.

and infinite moe not named, is more giteuous then the greatest, either sicknesse or sorrow they suffered on earth; and yet all these shall eternally continue, without either ease or end. See Gospell 1. Sund. after Trinity. Lombard. sent. lib. 4. dist. ult. & sententiarios ibidem. Aquin in additionibus ad tertiam suam summam partem quest. 97. 98. 99. Io. de combis compend. Theolog. lib. 7. cap. 21. 22. Dion. carthusian de quatuor nouissimis part. 3. The meditations of Luys de la puente Iesuite, translated out of Spanish into English, by Ric. Gibbons, of the same society, meditat. 15. 16.

*Euery branch that beareth fruit will be purge* ] Wee collect here, first that our Purgatorie is in this life, while we goe from strength to strength, and grow from fruit to fruit in the vineyard, that is, in the Church planted in this world. 2. That the <sup>k</sup> word and affliction are this our Purgatorie. The word. vers. 3. *Ye are cleane through the word which I haue spoken vnto you.* Cleane, not by the water in Baptisme, but by the word. For saith <sup>l</sup> Augustine, *Detrahe verbū & quide est aqua nisi aqua, sed accedit verbum ad elementum & fit sacramentum.* Cleare by the word, *non quia dicitur, sed quia creditur.* The Pharisees and other hypocrites heard the word of Christ, but they were not hereby purged, because they did not beleue the word of Christ. Our fruit then ariseth from faith; it is faith (as S. <sup>m</sup> Peter telleth vs expresly) that purifieth our hearts. And so <sup>n</sup> Rupertus expounds the words of Christ here, you are cleane, because you beleue that which I haue said vnto you concerning my death and resurrection, how I must die for your sinnes, and rise againe for your iustification, and goe away to prouide a place for you. But because the flesh is so fraile that we cannot doe that <sup>o</sup> good we would, but the euill we would not; Almighty God hath appointed for vs another <sup>p</sup> Purgatorie; to wit, affliction. and the Crosse, the which is Gods rod wherewith he <sup>q</sup> scourgeth euery sonne he recciueh, and *purgeth euery branch that beareth*

<sup>k</sup> Io. Frith preface before his answer to Rastals dialogue. <sup>l</sup> Tract. 80. in loc.

<sup>m</sup> Act. 15. 9.

<sup>n</sup> In loc.

<sup>o</sup> Rom. 7. 19.

<sup>p</sup> Tyndal prolog. upon Gen. <sup>q</sup> Heb. 12. 6.



*Saint Philip and Iames day.*

III

reth fruite, that it may bring forth more fruit. The branch of the Vine that is cut vntill it bleed and weepe, beares the greater grapes, and so the good man is best vnder the crosse; tribulation bringeth forth patience, and patience experience, & experience hope, &c. *Tanta summi patris est pietas, ut etiam ira eius ex misericordia sit:* Our heavenly father is so good to vs his children, that euen his anger is out of mercy, destroying the flesh to saue the spirit, 1. Cor. 5. 5.

*Arctius in loc.*

*Rom. 5. 3.  
Paulin. epist.  
lib. 2. epist. 2.*

3. We note from hence, that no man in this world is throughly perfect, euen the best of the Saints haue need to bee purged, that they may bring forth more fruit. They be saith *Augustine, Mundi & mundandi*, not so pure, but that they must *encrease more and more: Mundat itaque mundos, hoc est fructuosos, ut tanto sint fructuosiores quanto fuerint mundiores.* See Epist. 2. Sund. in Lent.

*Tract. 80.*

*in Ioan.*

*1. Thess. 4. 1.*

*The Epistle, IAMES I. I.*

*Iames the seruant of God, and of the Lord Iesus Christ, &c.*

**T**His Epistle consists of 3. parts; a

{ Subscription, *Iames the seruant of God, and of the Lord Iesus Christ.*

{ Inscription, *To the twelue tribes that are scattered abroad greeting.*

{ Prescription, *My brethren, count it exceeding ioy when ye fall into diuers tentations.*

*Iames* ] Here two questions are moued ordinarily. The first concerning this Epistles authority. The second concerning this Epistles author. As for the first, I refer you to S. Hierom. Catalog. script. eccles. in vita Iacobi Iusti. Sixt. senen. bibliothec. lib. 1. pag. 25. Bellarm. de verbo dei. lib. 1. cap. 18. Dr. Whitaker, respon. ad Campan.

*pian. rat. 1. Tyndal Prologue vpon S. Iames. Doctor Hammer obseruations vpon Euseb. Eccles. hist. in English. lib. 2. cap. 23. Rogers explanat. of the confession of England, art. 6. Aretius, Calvin, Marlorat. argument. & prolegom. in epist. Iacob.*

As for the second *quere*, there were two blessed Apostles of this name, *I James the sonne of Zebedeus*, and *Iames the sonne of Alpheus*. Now this Epistle was not penned (as herein the <sup>2</sup> most and best Diuines accord) by *Iames the sonne of Zebedeus*, for hee was slaine by cruell *Herod*, about the beginning of the preaching of the Gospell, Act. 12. But by *Iames the sonne of Alpheus*, called else where *Iames the a lesser*, and *Iames the b Lords brother*. This *Iames* was the <sup>c</sup> first Bishop of Hierusalem, of such vpright carriage toward men, as that hee was surnamed <sup>d</sup> *Iustus*, and of such indefatigable deuotion in his prayers vnto God, that (as <sup>e</sup> *Hege-sippus* reportes) his knees were like a Cammels knee, benumbed and made hard by reason of his continuall kneeling. And <sup>f</sup> *S. Chrysostome* further addeth, that his forehead also became brawnie, through his daily prostrating himselfe vpon the pauement in the Temple. The which I note, to condemne the proud and irreuerent behauiour of many, who comming into the Temple to pray, neither cast downe themselves as the Publican, nor yet stand vp as the Pharisee; but they sit on their cushions (I feare in the seate of the scornfull) as if they were to blesse God, and not God to blesse them.

*Servant of God*] Hee that serueth himselfe, serueth a foole; hee that serueth the <sup>g</sup> diuell, serueth his enemy; he that serues the world, serues his seruant: the perfect and onely true freedome is to serue the Lord. Wherefore this stile is no way base, but exceeding honourable, desired euen of the best, ambitiously. *Samuel* was Gods seruant, speake Lord saith he, <sup>h</sup> *for thy seruant heareth thee*. *Iob* the <sup>i</sup> greatest of all the men of the East was Gods seruant, *hast thou not considered my seruant Iob?*

said

<sup>7</sup> Mat. 10.  
Mark. 3.

<sup>2</sup> *Authores ubi sup. in text.*

<sup>a</sup> Mark. 15. 40.

<sup>b</sup> Gal. 1. 19.

<sup>c</sup> See Baron.

*Tom. 1. ad an.*

63.

<sup>d</sup> *Euseb. hist. lib.*

*2. cap. 23.*

*Hierom. in eius*

*vita.*

*Aquin. in loc.*

<sup>e</sup> *Apud. Euseb.*

*ubi sup.*

<sup>f</sup> *Hom. 5. in.*

*Mat.*

<sup>2</sup> See the song  
of *Simcon*.

<sup>h</sup> *1. Sam. 3. 10.*

<sup>i</sup> *Iob. 1. 3.*



said the Lord to Satan, Job 1.8. *David* stiled in holy Scripture for his excellency <sup>k</sup> the King, boasted notwithstanding of this title. *Behold O Lord, how that I am thy seruant, I am thy seruant, and the sonne of thine handmaid*, Psalm. 116. 14. All the Patriarkes, and Prophets, and Apostles haue gloried in this seruice. For if it bee reputed honourable to serue the King, it is assuredly greater preferment to serue the King of Kings, and Lord of Lords. It is more credit to be a <sup>l</sup> doorekeeper in the house of God, then to command in the Courts of other Princes. Now God (as earthly Kings) hath some seruants in ordinary, and other extraordinary. All Christians are his sworne seruants extraordinary, for they vowed in holy Baptisme to fight vnder Christs banner, against the world, the flesh, and the diuell, and to continue his faithfull souldiours and seruants vntil their liues end. The true profession of the true faith is Christs liuerie, and loue is the cognisance of his liuery; for <sup>m</sup> faith working by loue, is the <sup>n</sup> wedding garment with Christs badge; by this (faith o he) shall all men know that ye are my Disciples, if ye loue one another.

Princes and Prophets are the seruants of God in ordinary, so neere to God in ordinary, so neare to God in office, that they are called Gods. A Magistrate is a finger (as it were) of Gods owne hand; a Preacher is a steward in Gods owne house. So Saint *Iames* (as being an Apostle) was in this sense the seruant of Iesus Christ; and <sup>r</sup> therefore such are deceiued greatly, who thinke that this author was not an Apostle, because hee calles not himselfe an Apostle; for first *Iude* being an Apostle, doth vse the same subscription in this Epistle, *Iudas the seruant of Iesus Christ*. 2. *Seruant* in his acception is nothing else but an Apostle; wherefore many Greeke copies, and the Syriac, and the vulgar Latine make this title to this Epistle, *The generall Epistle of S. Iames the Apostle*. Here the obserue that to be called a Minister of Iesus Christ, is not (as the Papiſts object a-

<sup>k</sup> Mat. 1. 6.

<sup>l</sup> Psal. 84. 11.

<sup>m</sup> Galath. 5. 6.

<sup>n</sup> Mat. 22. 12.

<sup>o</sup> Ioh. 13. 35.

<sup>p</sup> 1. Cor. 4. 1.

<sup>q</sup> Heb. 3. 5.

<sup>r</sup> Aret. in loc.

gainst our reformed Churches) any contemptible stile, seeing Saint *Iames* here doth afford vs a paterne, and S. *Paul*, 1. Cor. 4. 1. a patent, *sic nos aestimat homo ut ministros Christi*; so the *Romish* translation in Latine, and the *Rhemish* in English, *let a man esteeme vs as the Ministers of Christ*.

Of God, and of the Lord *Iesus Christ*] These words are to be construed <sup>c</sup> copulatiuely, *Iames* a seruant of *Iesus Christ*, which is God and Lord, as Tit. 2. 13. *looking for that blessed hope, and the glorious appearing of the great God, and our Saniour Iesus Christ*. For the <sup>e</sup> mediator betweene God and man, is perfect God, and perfect man, and yet not two, but one *Christ*; one not by confusion of substance, but by vnity of person, as *Athanasius* in his Creed.

To the twelue tribes which are scattered abroad] The Iewes were led captiue to Babylon, & other countries, out of which it is apparant, that some neuer returned into Iurie: for *Paul* (as wee reade in the storie of the <sup>u</sup> Acts) found almost euery where both in *Europe*, and in *Asia*, Synagogues of the Iewes. Now this disperfion of Gods owne people for their ingratitude toward him, is a manifest argument of his wrathfull indignation against sinne, and it is written for our <sup>x</sup> instruction, vpon whom the ends of the world are come; for if God spared not his naturall branches, his peculiar enclosed yplant; <sup>z</sup> take heed lest he also spare not thee, which art but a wild Oliue by nature. Remember the words of *Azariah* vnto King *Asa*, <sup>a</sup> *The Lord is with you, while yee are with him: and if ye seeke him, hee will bee found of you: but if ye forsake him, he will forsake you*. Yet God in his wrath <sup>b</sup> remembers mercy; for among these scattered people some were gathered to the Church, and truly conuerted vnto *Christ*, vnto whom our Apostle wrote this excellent letter, <sup>c</sup> *Vt qui disperficerant corpore, congregarentur mente*. S. *Iames*, 1 iay, sent not this instruction vnto Iewes vnconuerted, <sup>d</sup> for then hee would

<sup>c</sup> Aret. & Marlorat. in loc.

*Deus quoad diuinitatem, dominus quoad humanitatem.*

Aquin. in loc.

<sup>e</sup> 1. Tim. 2. 5.

<sup>u</sup> Cap. 13. 14. 18. 4. 19. 8.

<sup>x</sup> 1. Cor. 10. 11.

<sup>y</sup> Esay 5. 7.

<sup>z</sup> Rom. 11. 21.

<sup>a</sup> 2. Chron. 15. 2.

<sup>b</sup> Habakuk. 3. 2.

<sup>c</sup> Aquin. in loc.

<sup>d</sup> Aretius.



would haue proued that Iesus was the sonne of *Mary*, the Messias of the world, promised to the fathers. If he had written vnto the Iewes in generall, hee would (as *S. Matthew* did) haue penned a booke of the generation of Iesus Christ the sonne of David, the sonne of Abraham, &c. But his greeting is vnto such Iewes as were turned Christians, exhorting them to make demonstration of their faith out of their workes, leading a life answerable to their profession; for the light of the Gospell appearing, teacheth vs that we should denie vngodlines, and worldly lusts, and that we should liue soberly, righteously, and godly in this present world. To conuert Iewes he wrote principally, but that which is said vnto them, is said vnto vs, and all; <sup>f</sup> in which respect this letter is entituled, *The generall or Catholike Epistle of S. Iames.*

<sup>e</sup> Tit. 2. 12.

<sup>f</sup> Oecumen. Aretius.

<sup>g</sup> Caietan. in loc.

*Greeting*] This kind of salutation hath occasioned some to doubt of this Epistles authority; Saint *Peter* and *S. Paul*, in their inscriptions haue *grace and peace*, Saint *Iude*, *mercy, and peace, and loue bee multiplied vnto you*. But this (as they thinke) is prophane, taken rather out of *Platoes Academie*, then out of *Christs schoole*. For <sup>h</sup> *Plato* reports that in Greece the Physitians salutation is, *υγίαινει*, the Philosophers *εὐπραγίαν*, and the vulgars *χαίρειν*. <sup>i</sup> Answer is made that this forme of saluting, although it were common among the Heathens, is notwithstanding apostolicall, and that a paterne hereof is found, *Act. 15. 23. The Apostles, and the Elders, and the brethren, vnto the brethren of the Gentiles in Antiochia, and in Syria, and in Cicilia, χαίρειν. greeting.* 2. Saint *Iames* being a <sup>k</sup> spiritual Physitian wisheth here perfect health of the <sup>l</sup> soule so well as the body. 3. *χαίρειν*, signifying to reioyce (considering he wrote to people dispersed, and distressed vnder the Crosse) is both as fit, and as full as the salutation of peace; for there is no true ioy in the spirit, without peace of conscience, *Rom. 14. 7. The kingdome of God is not meate nor drinke, but righteousness*

<sup>h</sup> Epist. ad Dionys.

<sup>i</sup> Bekarm. de verb. dei. lib. 1. cap. 18.

<sup>k</sup> Marlorat.

<sup>l</sup> Salutem in presenti, gratie: in futuro. glorie. Aquin. in loc.

<sup>m</sup> Aretius in  
Rom. 14. 17.

<sup>n</sup> Aquin. in loc.

<sup>o</sup> Aretius.  
P Beza.

<sup>q</sup> 1. Pet. 4. 15.

<sup>r</sup> Apud Baron.  
Rom. Mark.  
may 1.  
<sup>s</sup> Hegesippus  
apud Euseb.  
hist. lib 2. cap. 23.  
& Hierom. in  
vita eius & alij.

<sup>t</sup> Aretius.  
Beza.  
Piscator.

and peace, and ioy in the holy Ghost, an <sup>m</sup> vpright life breedes in the iustified peace of conscience, and peace of conscience makes a ioyfull heart.

*My brethren count it exceeding ioy, when ye fall into diuerse temptations*] Wee reade Acts 8. that there was a great persecution against the Church at Hierusalem, and that all the conuerted Iewes were scattered abroad thorow the regions of Iudea and of Samaria. Now for the comfort of these distressed professours (as <sup>n</sup> some coniecture) S. Iames wrote this instruction: and because their condition vnder the crosse was vnto flesh and blood exceeding grievous, he beginneth <sup>o</sup> *are ipsa*, with this exhortation P aptly, *count it all ioy when ye fall into diuerse temptations*. He that suffers as a <sup>q</sup> murtherer, or as a theefe, or as an euill doer hath hereby griefe of heart, but *blest is the man that endureth temptation in Christs cause*. To cast our selues into temptation affordes matter of sorrow, but if we for righteousnes sake by Gods appointment *fall into sundry temptations* our sorrow shall be turned into ioy, Iohn 16. 20. Here the Gospell and Epistle meet, our Apostle (*count it for exceeding ioy when ye fall into diuers temptations*) is answerable to Christs (*let not your hearts be troubled*) and both are fitly read on this day, which is solemnized to the praise of God in commemoration of the ioyous Martyrdom of two blessed Apostles, Saint Philip, who for the constant profession of the Christian faith (as <sup>r</sup> Hypolit<sup>us</sup> reportes) was vnder Domitian the cruell Emperour crucified with his head downward, and S. <sup>s</sup> Iames euen for the same cause being Bishop of Hierusalem was cast downe headlong by the Scribes and Pharisees from the pinnacle of the temple, and afterward stoned, and finally brained with a Fullers club.

This exhortation to constant cheerefulnes vnder the crosse for the Gospell is pressed here by diuers and sundry reasons (as <sup>t</sup> expositours haue well obserued) all which in breife may bee reduced either to the fruit, or else



else to the root of this Christian vertue. The fruit in this world, knowing this that the trying of your faith gendretb patience, and let patience haue her perfit worke, &c. There is a twofold temptation (as <sup>u</sup> *Augustine* told *Consentius*) *vna deceptionis, altera probationis*: a temptation to deceiue, which is from the diuell and our owne concupiscence, verse 13. 14. of this present Chapter. Againe, there is a temptation to proue and improue, the <sup>x</sup> which is from God, and so suffering for the Gospell is termed here *temptation*, and a *triall of our faith*. The fruit in the world to come is eternall happines, vers. 12. *Blessed is the man that endureth temptation, for when he is tryed he shall receiue the crowne of life, which the Lord hath promised to them that loue him.* See Gospell appointed for this day.

As for the root, if any lacke wisdomes, <sup>y</sup> that is true iudgement how to beare the crosse, let him aske it of God: he is a giuing God, from him is euery good and perfect gift, verse 17. Ergo, he giueth also this: he giueth vnto all indifferently without any respect of person: exclude not thy selfe from an vniuersall number, he liberally giueth, and vpbraideth not after he hath giuen, hee giues for the measure fully, for the manner cheerefully. Wherefore come to him, and aske of him in faith, and it shall be giuen vnto you. See Gospell Sun. 5. after Easter.

**The Gospell, Iohn 14.1.**

*Iesus said to his disciples, let not your hearts be troubled, &c.*

**T**He Prophet <sup>z</sup> *Dauid* saith, *a troubled spirit is an acceptable sacrifice to God*, and it <sup>a</sup> *was good for me that I was in trouble*. How then is it true which is here said by the sonne of *Dauid*, *let not your hearts be troubled?*

<sup>u</sup> *Epist. 146.*

<sup>x</sup> See *Drusius*, annot. in loc.

<sup>y</sup> *Aquin. Arctius. Calvin.*

<sup>z</sup> *Psalms. 51. 17.*

<sup>a</sup> *Psalms. 119. 71.*

<sup>b</sup> *Arist. ethic.*  
*lib. 1. cap. 5.*

<sup>c</sup> *2. Cor. 7. 10.*

<sup>d</sup> *Ephes. 4. 30.*

<sup>e</sup> *Paratus &*  
*paludensis. ser.*  
*de S. Philip. &*  
*Jacob.*

<sup>f</sup> *Acts 1. 6.*

<sup>g</sup> *Mat. 20. 21.*

<sup>h</sup> *Ferus com. in*  
*loc.*

<sup>i</sup> *Esay 61. 1.*

<sup>k</sup> *Ambros. de*  
*Abraham. lib. 1.*  
*cap. 5.*

<sup>l</sup> *Martin.*  
*Mollerus in*  
*Euangel. S.*  
*Philip. & Jacob.*

<sup>m</sup> *Luke 1. 30.*

<sup>n</sup> *Luke 2. 10.*

<sup>o</sup> *Mat. 28. 5.*

<sup>p</sup> *Iohn 16. 33.*

answere is made that the passions of the minde as anger, feare, delight, and the like, are in their owne nature, <sup>b</sup> neither simplie commendable, nor yet absolutely vituperable, but either good or bad as their obiects and endes are good and bad. To bee troubled for sinne is a <sup>c</sup> godly sorrow, causing repentance to saluation, not to bee repented of, and therefore grieue for offending God, and <sup>d</sup> grieuing his spirit, yea grieue much because thou canst grieue no more. <sup>e</sup> But an inordinate trouble for the things of this world, arising either out of enuy, fluggishnes, or impatience, is forbidden in this sentence, *let not your hearts be troubled.* The disciples as yet ambitiously sought after worldly honour, conceiuing that Christ ere it were long would <sup>f</sup> restore the kingdome of Israel, and so prefer them in his kingdome on earth <sup>g</sup> at his right hand and at his left, as yet they did expect a crowne not a crosse. Wherefore Christ vnderstanding that they were dismayed at his words, in the former Chapter at the 43. verse (*little children yet a little while am I with you, ye shall seeke me, but whether I goe can ye not follow me now*) he commeth in this present vnto that which is <sup>h</sup> *Euangelij caput & summa* the cheife part in the whole body of his Gospel, namely, to <sup>i</sup> binde vp the broken hearted, and to comfort such as mourne in Sion. Isaac the signe of Christ is interpreted laughter, <sup>k</sup> insinuating that Christ should be the consolation of Israel, and great ioy to all his people, *Luke 2. 10. 25. feare not* (as <sup>l</sup> one notes) is the first word in the first annunciation of his <sup>m</sup> conception, and the first word in the first annunciation of his <sup>n</sup> birth, and the first word in the first annunciation of his <sup>o</sup> resurrection, and almost the last words in his last exhortation a little before his death, are, *let not your hearts be troubled, and p be of good comfort,* strengthening his followers, and sweetening his crosse by diuers forcible reasons, in our text by two more principally.



- The { 1. Is taken from the buckler of faith, ye be-  
leue in God beleeue also in me.  
2. From the holde of hope, in my fathers  
house are many mansions, &c,

*Ye beleeue in God beleeue also in me*] Concerning the  
fourfold reading of these words examine, *Iansen. con-  
cord. cap. 134. Erasmus annot. & Maldonat. com. in loc.*  
I take them as I find them here, *ye beleeue in God, &c.*  
the Saints in olde time a thorough faith haue subdued  
kingdomes, wrought righteousness, obtained the pro-  
mises, stopped the mouthes of Lyons, quenched the vi-  
olence of fire, escaped the edge of the sword, of weake  
were made strong, waxed valiant in battell, and turned  
to flight the armies of Aliants. In a word faith is a shield  
where with ye may quench all the fiery darts of the di-  
uell, *Ephes. 6. 16.* If ye beleeue them in God, and cast all  
your care on him, he that is <sup>r</sup> the father of mercies and  
God of all comfort, will assuredly so <sup>r</sup> care for you, that  
ye shall not any longer be *troubled in your hearts*, a lit-  
tle faith euen so small as a graine of mustard seed is able  
to remoue mountaines of distrust out of your soule.  
faith is a buckler, and a buckler guardeth especially the  
head and the heart, <sup>r</sup> that is the vnderstanding and the  
will, <sup>u</sup> *ut non turbetur intellectus. non formidet affectus.*  
Here humane weaknes doth obiekt (as *Philip* at the 8.  
verse) *Lord, shew vs the father and it sufficeth vs.* It is  
true that we beleeue God, and beleeue in God also,  
but yet our hearts are troubled thirsting after his sight  
and sensible knowledge, we would faine see that we be-  
leeue, so *Moses* in the 33. Chapter of Exodus, *I be-  
seech thee shew me thy glory*, to whom answer was  
made by the Lord, *thou canst not see my face, for there  
shall no man see my face and live: yet behold, there is a  
place by me, and thou shalt stand upon the rocke, and while  
my glorie passeth by I will put thee in a cleft of the rocke,  
and will couer thee with mine hand whiles I passe by, then  
I will take away mine hand, and thou shalt see my backe*

<sup>a</sup> *Heb. 11. 33.*

<sup>r</sup> *2. Cor. 1. 3.*

<sup>r</sup> *1. Pet. 5. 7.*

<sup>r</sup> *Dier. com. 1. in  
fest. Philip. &  
Iacob.*

<sup>u</sup> *Ferus com. in  
loc.*

<sup>x</sup> Melanc. post.  
con. de S. Philip  
& Iacob.

<sup>y</sup> Ex postico ter-  
go non ex antica  
facis. Ram. de  
relig. lib. 1.  
cap. 9.

<sup>z</sup> Heb. 1. 3.

<sup>a</sup> Illephons.  
giron. & Pisca-  
tor imloc.

<sup>b</sup> Theophylact.  
<sup>c</sup> Marlorat.

<sup>d</sup> Psalm. 46.

<sup>e</sup> Rom. 8. 31.

<sup>f</sup> Chrysost. &  
August. tract.  
67. in Ioan.

<sup>g</sup> Iohn 16. 33.

parts, but my face shall not be seene.

<sup>x</sup> This rocke, is Christ as Paul in another case, 1. Cor. 10. 4. and the Church is a *done in the holes of the rocke*, Cant. 2. 14. Whosoever then is placed in Christs Church, and hath faiths eye, may see God in his <sup>y</sup> hinder parts as in the world hee passeth by, that is, in his workes of creation, and redemption, and preservation of his people: though he may not read Gods *priora*, yet he may know Gods *posteriora*, beholding him in his wonders, in his words, in his sacraments, in his sonne principally, being *the brightnes of his glory and expresse character of his person*: as Christ in our text, *he that hath seene mee, hath seene also my father, I am in the father, and the father in mee.* <sup>a</sup> Hereby prouing himselfe to be God. 1. For that we must only belecue in the Creator, and not in any creature. 2. <sup>b</sup> Because God only knowes the secret perturbation of the heart, and <sup>c</sup> if ye belecue that I am God, ye must also confesse that I am a <sup>d</sup> present helpe in trouble, willing and able to relieue you, for if <sup>e</sup> God be with you who can stand against you. Why then are your hearts troubled, as if he should haue said; <sup>f</sup> albeit I am to suffer death as man, yet I will on the third day raise my selfe againe from the dead as God: it is expedient for you that I dye for your sinnes, and rise againe for your iustification, and so prepare a place for you in my fathers house, that where I am there you may be also.

*In my fathers house are many mansions*] Saint Paul ha-  
uing at large disputed of the resurrection in his first E-  
pistle to the Corinthians 15. Chapter, prouing that the  
dead shall rise againe by manifest and manifold argu-  
ments taken out of the bookes aswell of nature as of  
Scripture; concludeth in fine, *therefore my beloved bre-  
thren, be ye stedfast, vnmoueable, abundant alwayes in  
the worke of the Lord, for as much as ye know that your  
labour is not in vaine.* So Christ in the Gospell vnto his  
followers, *In the world ye shall haue affliction, and all the*



the wicked of the world shall hate you for my names sake, they shall scourge you in their Synagogues, and persecute you from City to City, not affording so much as an hole wherein to rest your head in peace, yet let not your hearts be troubled as long as in my fathers house there be mansions, and I goe to prepare a place for you. The Church militant on earth is often called in holy Scripture Gods house, wherein he hath a great many mansions as dwelling in our hearts by faith, and we likewise haue many places of preferment, some being Apostles, and some Prophets, and some Euangelists, and some Pastors, and Teachers, Ephes 4.11. It is true that God and we too dwell here, but it is (saith Iob) in houses of clay whose foundation is in the dust, or (as Paul speakes) in earthly tabernacles set vp to day and pulled downe to morrow: *non habemus hic manentem ciuitatem*, in this world we haue no continuing City. For our kingdome which cannot be shaken, Heb. 12.28. Our habitation which is euerlasting, Luke 16.9. Our inheritance that fades not away, 1.Pet. 1.4. Our dwelling place mentioned in our text by Christ is not made with hands, but eternall in the heavens, 2.Cor. 5.1. Our best houses on earth albeit neuer so gorgeous, and neuer so glorious, hauing (if it be possible) walles of gold, and windowes of Saphire, are not withstanding no better then Innes for strangers and pilgrims, 1.Pet. 2.11. Our mansions and places of abode for euer are in Hierusalem aboue, which is without either death or danger, Apocalyp. 21.4. Wherefore seeing we beleue in God, and looke for the blessed hope and glorious appearing of our Sauour Christ (who when he commeth againe shal recine vs vnto himselfe, that where he is in his fathers house, there we may be also) let vs say with David, why art thou so heauie O my soule? and why art thou so disquieted within mee? O put thy trust in God, and hee shall one day satisfie thee with the plenteousnes of his house, for there is not only roome for Christ in Gods house, but also place for all

<sup>h</sup> Mat. 10.22.

<sup>l</sup> Mar. 8.20.

<sup>k</sup> 1.Tim. 3.15.

Heb. 3.2.

<sup>l</sup> Paludensis.

<sup>m</sup> Ephes. 3.17.

<sup>n</sup> Iob. 4.19.

<sup>o</sup> Heb. 13.14.

<sup>p</sup> Vide Maldonat. in loc.

<sup>q</sup> Tit. 2.13.

<sup>r</sup> Psalm. 43.5.

<sup>s</sup> Psalm. 36.8.

<sup>t</sup> Erasmus.

Marlorat.

Iansen.

<sup>u</sup> 2. Tim. 4. 7.

<sup>z</sup> Apoc. 2. 10.

<sup>y</sup> 1. Pet. 5. 4.

<sup>z</sup> Augustine.

Aretius.

Maldonat.

<sup>a</sup> See Luther,

Anselme.

Lombard. in loc.

Pauli.

<sup>b</sup> Paludensis.

<sup>c</sup> Luther.

Ruperts.

<sup>d</sup> Tract. 68.

in Joan.

<sup>e</sup> See Marlarat.

in loc.

all his followers : the *mansions* of heauen are *many*, the least of all his souldiers, if they <sup>a</sup> fight a good fight, and continue <sup>z</sup> faithfull vnto death, is rewarded with an <sup>y</sup> incorruptible crowne of glory, hauing for his inheritance, no lesse then a whole kingdome. Againe, these *mansions* are *many*, <sup>z</sup> because the Saints in heauen haue diuerse degrees of glory. So Paul, 1. Cor. 15. 41. *There is another glory of the Sonne, and another glory of the Moone, and another glory of the Starres, for one Starre differeth from another in glory : <sup>a</sup> so likewise in the resurrection of the dead. A <sup>b</sup> great vessell and a little, dipped in the same well, hold notwithstanding diuers measures, according to their capacity : so in Gods house, euery chosen vessell of honour is filled yp to the brim with the water of life, but the better <sup>ma</sup> hath vndoubtedly the bigger mansion, he that held more charity here, shall haue more clarity hereafter. Yet (as Augustine notes vpon our text) *Non erit aliqua inuidia imparis claritatis, quoniam regnabit in omnibus unitas charitatis.**

*I goe to prepare a place for you* ] It is said, Matth. 25. 34. That the *mansions* in Gods house were prepared before the foundation of the world ; how then is it true that Christ at this time goeth to prepare a place ? <sup>c</sup> Answer is made, that the *mansions* indeed are prepared from all eternity, but the men who shall inhabit them, as yet were vnprepared. It was expedient therefore that the redeemer of the world should die for their sinnes, and rise againe for their iustification, and ascend into heauen to take possession of this kingdome, and to set open the doores of these prepared *mansions* vnto his followers, as also to send vnto them a comforter, and a conductor, euen the spirit of truth, who might leade them in the right way to this place. So Saint <sup>d</sup> Augustine acutely, *Parat quodammodo mansiones, mansionibus parando mansores.* Hee prepareth a place, by making men fit for the place. <sup>e</sup> For election is in Christ, and through



through Christ, and so consequently, none come to the Father but by the Sonne, wee passe by the kingdome of grace, to the kingdome of glory, for without holinesse it is impossible to see God. Touching other readings, I referre you to Iansen. concord. cap. 134. and Erasmus annot. in loc.

<sup>f</sup> Heb. 12. 14.

Lord we know not whether thou goest } S. Thomas and S. Philip were so good proficientes in Christs schoole, that their master in the former chapter at the 10. verse, said of them and of the rest of their fellowes (excepting Judas the traitor) ye are cleane; and Saint Peter as the mouth of the company professed openly, To whom shall we goe, thou hast the words of eternall life, and we beleene and know that thou art the Christ, the sonne of the living God: And yet their faith in the houre of tentation (as you see) was so weake, that Saint Thomas said, Lord we know not whither thou goest. And Saint Philip, Lord shew vs thy Father, and it sufficeth vs. Now these things are written for our comfort; for if these great pillars of the Church had such a shake, let vs not despaire, though happily sometime many mountaines of distrust arise in our troubled harts. Assure thy selfe thou hast a good measure of faith, if thou feele want of faith. <sup>k</sup> As a woman that feeleth the mouing of the child in her body, though very weake, assureth her selfe that she hath conceived and goeth with child: so if wee haue these good affections, and vnfaigned desires of faith in our soule; if hungering and thirsting after righteousness wee say with the man in the <sup>l</sup> Gospell, I beleene, Lord help mine unbeleefe: let vs not in any case doubt, but that we haue the holy spirit (who is the giuer of these godly motions) dwelling in vs, and so consequently that wee haue true faith. It is said, Psalm. 10. 19. that the Lord heareth the desire of the poore, yea that he fulfilleth the desires of all such as feare him, Psalm. 145. 19. It is sufficient then (in the middest of any grievous tentation) if thou truly desire to repent and beleue. For God (accep-

<sup>g</sup> Iob. 6. 68.

<sup>h</sup> Bullinger in loc. citat.

<sup>i</sup> Luther. post in loc.

<sup>k</sup> Tassus markes of Gods children.

<sup>l</sup> Mark. 9. 24.

m 2. Cor. 8. 12.

n Bradford.

epist. to Care-  
lesse.

o Rom. 8. 26.

p Traff. 69.  
in Ioan.q Com. in loc.  
Idem fere Cal-  
uin & Mar-  
lorat.

r Ferus ubi sup.

s In loc. idem  
Chrysost. &  
Theophylact.

t Rom. 8. 38.

u Ser. 2. de re-  
surrect. dom.v Ser. 2. de af-  
cens. dom.

y Ferus ubi sup.

z Bernard tract.  
de gradibus hu-  
mitat. in prin.

(<sup>m</sup> accepting the will for the deed) <sup>n</sup> taketh a heart de-  
sireous to repent and belecue, for a penitent and a belec-  
uing heart indeed. It is recorded in the 20. chapter of  
S. Johns Gospell, that *Mary Magdalene* seeking Christ  
at his sepulchre, found afore she felt him. He talked with  
her, and stood nigh her, and comforted her; and yet  
the text saith at the 14. verse, *she knew not that it was Je-  
sus*. In like sort the spirit of Christ is sometime present  
with vs, and within vs, <sup>o</sup> helping our infirmities, albeit  
we haue little sight or sense therof; he is a secret friend,  
and doth vs often most good when we least perceiue it.  
Saint Thomas here saith, *we know not the way, nor whither  
thou goest*, and yet truth it selfe auowed the contrary,  
*Whither I goe ye know, and the way ye know*. They knew  
the way, but they did not know that they knew, saith  
p *Augustine*, *Sciebant isti, sed se scire nesciebant*. See  
the song of S. Simeon, and the grace of our Lord, &c. in  
the Liturgie.

*I am the way, the truth, and the life*. That is (as *Fer-  
nus*) *Exordium salutis, ergo via; medium salutis, ergo  
veritas; finis salutis ergo vita*. The beginning of hea-  
uently happinesse, and therefore *the way*: the meane, and  
therefore *the truth* in the end, and therefore *the life*. *Via  
incipientium, veritas proficientium, vita perfectorum*.  
Or as *Euthymius*, if I am *the way*, then I am able to  
bring you to *the mansions in my fathers house*: if *the  
truth*, I lie not in saying, *I goe to prepare a place for you*:  
if *the life*, then neither *Angels*, nor *principalities*, nor  
things present, nor things to come, nor height, nor  
depth, nor death it selfe, shall separate you from me; but  
*I will receiue you to my selfe, that where I am, there ye may  
be also*. Or as *Leo* the great, *Via conuersationis sancta,  
veritas doctrinae divina, vita beatitudinis sempiterna*.  
The which is expressed by S. *Bernard*, in these words  
elegantly, *Via in exemplo, veritas in promisso, vita in pre-  
mio*: The way in my workes, and the truth in my words,  
and the life in my rewards. y *Via ducens, veritas lucens,  
vita*



*uita pascens.* <sup>2</sup> ~~Vnde~~ such as wader in a bie way, I am the high way: to such as are doubting in the way, I am the truth: vnto such as are wearied vnder their heauie burthen in their courses, I am the life. Or as Cyril vpon the place, for as much as we shall ascend to the mansions in Gods house by faith, hope, charity, (of all which onely Christ is the donor) he may be tearmed the way, for giuing vs an<sup>e</sup> example y<sup>e</sup> we should loue one another, as he hath loued vs: y<sup>e</sup> truth, in deliuering such infallible rules offaith: & the life, by cōforting vs with an assured hope that we shal one day raigñ with him in his fathers house for euermore. Thus Christ is <sup>b</sup> *via, in qua per charitatem ambulare: veritas, cui per fidem adherere: vita, ad qua per spē attolli debemus:* or as Aug. Christ is the truth, & the way, *qua itur*; & the life, *quo itur*. And in another place, *Per me, venit ad me, prouenit in me, permanet in me.*

<sup>c</sup> Other taking this phraise for an hebraisine, construe it thus, *I am the true way leading to life which is euerlasting.* Or, *I am the way to truth and life,* making truth and life but Epitheta to way. Or I am the way, and the true light going before you in the way to life, as hee doth <sup>f</sup> expound himselfe in the words immediately following, *No man cometh to the father but by me,* called <sup>g</sup> else where the light, as well as here the life; which occasioned <sup>h</sup> Bernard to say, *Nos populus tuus, & ones pascua tue sequamur te, per te, ad te.* I will end this obseruation with a meditation of S. <sup>i</sup> Ambrose, *Ingrediamur hanc viam, teneamus veritatem, vitam sequamur. Via est que perducit, veritas est que confirmat, vita que per se redditur. Suscipe nos domine quasi via, confirma quasi veritas, viuifica quasi vita, nam in te sumus, vinimus, mouemur; mouemur quasi in via, sumus quasi in veritate, viuimus quasi in vita eterna.*

This one sentence doth afford many comforts vnto troubled hearts; if Christ bee the way to life, there is <sup>k</sup> none other name whereby we must be saued, <sup>l</sup> *Aliter qui vadit, cadit.* If the truth, all other religions opposite

<sup>2</sup> Bernard. tract. de gradibus humilitatis, in prim.

<sup>a</sup> Ioh. 13. 15. 34.

<sup>b</sup> Vide Iansen. concord. cap. 134. & Stapleton de vita Thome. Apost. pag. 5. 6. <sup>c</sup> Tract. 69.

in Ioan. <sup>d</sup> De doct. Christi. lib. 1. cap. 34. <sup>e</sup> Maldonat. in loc. <sup>f</sup> Aretius. Calvin. <sup>g</sup> Ioh. 1. 4. 5.

<sup>h</sup> Ser. 2. de ascens. dom. <sup>i</sup> Lib. de bono mort. 5. cap. 12.

<sup>k</sup> Act. 4. 12. <sup>l</sup> Bernard. ser. 2. in ascens. dom.

<sup>m</sup> Job 19.25.

<sup>n</sup> John 11.25.

<sup>o</sup> Philip. 3. 21.

to the Christian faith are either ignorant fantasies, or else arrogant heresies. If *the life*, let vs not despaire in death, our <sup>m</sup> redeemer liueth, he which is the <sup>n</sup> resurrection and the life, shall at the last day raise our vile bodie, making it like <sup>o</sup> his glorious body, *receiuing vs to himselfe, that where he is in his fathers house, there wee may be also.*

### The Epistle, ACTS. I. I.

*In the former treatise ( O Theophilus ) wee haue spoken of all that Iesus began to doe and teach.*

**I**N this History of S. Luke, two points are more principally remarkeable, namely, <sup>P</sup>

<sup>P</sup> Ardens.  
Caluin. Iustus,  
Jomas in loc.

Context, or connexion of this treatise with his Gospel, vers. 1. 2.

the

Text, or narration it selfe throughout the rest of the whole booke, diuided

<sup>q</sup> Aretius.

into two <sup>q</sup>  
portions,

1. Generall, as setting downe the acts of all the blessed Apostles, in the twelue former chapters.
2. Particular, as containing more specially the acts of S. Paul in the sixteene latter chapters.

<sup>r</sup> Dr. Fulke. argument, in all.

*In the former treatise* ] Saint Luke hauing already penned a tract of all that Iesus did and taught: He cometh in this present history to shew what his Apostles did and taught, <sup>r</sup> declaring at large that their doings and doctrine were conformable to the workes and words of their master. These two treatises howsoever dedicated vnto one man, are notwithstanding parted into



into two volumes, *Vt distinctio perspicuitatem afferret, breuitas tedium eximeret, varietas voluptate afficeret.* They be parted indeed, yet so neerely linked together, that the first words of our text are nothing else but a <sup>c</sup> transition, or (as it were) a bridge between both. In this context or preamble, three persons are to

be considered especially: { By whom } the former  
 { To whom } treatise was  
 { Of whom } written.

The party writing the Gospell of *all that Iesus did and taught* was *Luke*, by birth (as <sup>u</sup> *Eusebium*, and <sup>x</sup> *Hierome* report) of *Antiochia*: by profession (as *Paul* writes, *Coloss. 4. 14.*) a Physitian, *Luke the beloued Physitian greets you*: by calling (as <sup>z</sup> some thinke) one of those seuentie Disciples our blessed Sauour appointed, *Luk. 10. 1.* the which is gathered by <sup>a</sup> *Gregorie* the great, and <sup>b</sup> other out of the 24. chapter of *S. Luke*, vers. 13. but <sup>c</sup> *Ireneus*, <sup>d</sup> *Tertullian*, and the most <sup>e</sup> ancient Doctors affirme, that he was not Christs immediate Disciple, but onely, *sectator & Discipulus Apostolorum*: a follower and a Disciple of his Apostles. And this Saint *Luke* testifieth of himselfe in the first chapter of his Gospell, at the second verse, *sicut tradiderunt nobis, &c. as they haue deliuered them vnto vs, which from the beginning saw them themselves.* Insinuating that hee wrote his Gospell according to that which he heard of other; but this tract of *the acts of the Apostles*, according to that which he had seene himselfe.

This man is made by Gods appointment an Euangelist before *Peter* and *Iames*, who were counted to bee <sup>f</sup> pillars of the Church, and seemed to be great, nay ten Apostles being passed by, this poore Physitian a companion of persecuted *Paul*, and at the best but a Disciple, was preferred to set downe the Gospels history, for so he saith, *I haue made the former treatise of all that Iesus began to doe and teach.* Here then obserue that God

<sup>c</sup> Chrysost. apud  
 Lorin. prefat.  
 in act.

<sup>e</sup> Ardens.  
 Beza.

<sup>u</sup> Hist. lib. 3.  
 cap. 4.  
<sup>x</sup> Catalog. script.  
 in vita Luc.

Idem Theophy.  
 last. & Eu-  
 thym. proem.  
 euang. Luc.

<sup>z</sup> Epiphanius  
 heres. 51.

<sup>a</sup> Cap. 1. prefat.  
 in Iob.

<sup>b</sup> Theophylact.  
 in Luc. 24. See  
 Gosp. Easter  
 Munday.

<sup>c</sup> Lib. 3. cap. 11.

<sup>d</sup> Lib. 3. contra  
 Marcian.

<sup>e</sup> Euseb. Hierom.  
 ubi sup. Beda  
 Nicephorus,  
 & alij.

<sup>f</sup> Galath. 2. 9.

<sup>g</sup> Galat. 1. 22.

<sup>h</sup> Amos 1. 1.

<sup>i</sup> 2. Epist. 1. 21.

<sup>k</sup> Gregor. cap. 1.  
prefat. in Iob.

<sup>l</sup> Epiphan.  
heres. 51.  
<sup>m</sup> Annal. tom. 1.  
ad an. 58.

<sup>n</sup> Mat. 13. 46.

<sup>o</sup> Mat. 7. 6.

<sup>p</sup> Explanat.  
proem. Euang.  
Luc.

<sup>q</sup> 1. Tim. 6. 20.

<sup>r</sup> Mat. 6. 20.

is tyed to no man, he calleth whomsoever he will vnto whatsoever office pleaseth him : hee made seely fishermen, fishers of men : and of <sup>g</sup> Paul who was sometime a rauinous wolfe, first a milde sheep, and then a diligent sheheard : of <sup>h</sup> Amos an heardman, a Prophet : of Peter a water man, a chiefe Apostle : of Luke the physitian, a great Euangelist. And therefore let vs not ascribe to much vnto secundarie causes, but rather attribute all to God, who doth often greatest acts by weakest agents. And let vs bee so much the more ready to beleeue this, because Luke wrote this, *I haue made &c.* He was not principall author, but instrumentall actor in composing this Treatise: for the Gospell is Gods-pel, or the ghosts-spell, euen the word of the spirit, as Saint Peter teacheth vs holy men of God in olde time spake not according to the will of men, but as they were moued by the holy Ghost, *ipse hac scripsit, qui hac scribenda dictauit.*

The party to whom our Euangelist inscribed his Gospell is *Theophilus*, and here the <sup>l</sup> Doctors doubt whether this name be common or proper. Cardinall <sup>m</sup> Baronius hath vndergone some paines in discussing this point, but (like himselfe leaues it as he found it) vncertaine. If we take it for a common appellatiue, then vnderstand that the Gospell is written vnto such as are *Theophili*, that is louers of God. The word is a peerelesse <sup>n</sup> pearle, and may not be cast vnto <sup>o</sup> swine who despise it, but opened vnto the louers of God which are ready to sell all that they haue to buy it : euery true Christian is a *Theophilus*, and euery *Theophilus* hath a Gospell dedicated to him, as Saint <sup>p</sup> Ambrose sweetly, *Si Deum diligis, ad te scriptum est : si ad te scriptum est, suscipe munus Euangeliste, pignus amici, in penetralibus animi diligenter asserua.* Seing this inestimable Iewell is sent vnto thee, <sup>q</sup> keepe that which is committed to thy care, lay it vp in the treasure house of your heart, where neither the moath and canker corrupt, and where theeuers



theeues neither digge thorough nor steale. <sup>f</sup> *Consumit tinea, si quod bene legeris, male credas.* *Arrius* is a moath and *Photinus* a moath, euery hereticke is a moath, as it were fretting the garment of our blessed Sauour. But two reasons induce me to thinke that *Theophilus* is a proper name. 1. Saint *Luke* saith, *It seemed good to me, to write vnto thee from point to point, that thou mightest acknowledge the certainty of those things whereof thou hast been instructed.* By which he doth <sup>t</sup> insinuate, that he wrote to some one particular person whom hee had heretofore catechized by <sup>u</sup> word of mouth. 2. The title giuen vnto *Theophilus*, *Luke* 1. 3: maketh Interpreters conceiue that hee was a certaine man of eminent quality: <sup>x</sup> some therefore say that hee was a Bishop of *Antiochia*, but <sup>y</sup> other that he was some chiefe gouernor in his common wealth, because the word *αριστος*, v<sup>s</sup>ed by Saint *Luke* (which we translate *most excellent*, or *most noble*) is the same which is ascribed elsewhere to men of great command: So *Paul* to *Festus*, *Acts* 26. 25. I am not mad O noble *Festus*, *in μακάριος αριστος φημι*. So *Tertullus* an Orator and a great master of words vnto *Felix*, *Acts* 24. 3. We acknowledge it wholly and in all places, *αριστος φημι*. *most noble Felix*) with all thanks. So *Claudius* in his subscription to the same *Felix*, *Acts* 23. 26. *Claudius Lysias* *τῷ αριστῷ ἡγεμόνι*, to the *most noble* gouernour *Felix* greeting: and the title *optimus* of all other, was most acceptable to *Traian* the great Emperor as *Xiphilinus* out of *Dio* reports in his life.

Hence then obserue. 1. That rich men and great men are not excluded from Gods kingdome, S. <sup>z</sup> *Paul* saith in deed *not many mightie, not many noble are called*; yet some mightie, some noble, as the noble <sup>a</sup> *Ioseph* of *Arimathea*, the noble Chamberlain and Treasurour of <sup>b</sup> *Candaces* Queene of *Ethiopia*, the noble men of *Berea*, and here noble *Theophilus* of *Antiochia*.

2. Note by this example, that Christians ought to speake and write courteously, giuing titles of due respect

<sup>c</sup> *Ambros. ubi sup.*

<sup>e</sup> *Maldonat. in Luc. 1.*

<sup>u</sup> *Theophylact. in Luc. 1.*

<sup>x</sup> *Iyranius & Nicephorus lib. 3. cap. 25.*  
<sup>y</sup> *Theophylact. argument. in Luc. Occumen. in Acts 1. Baronius ubi sup. fol. 534.*

<sup>z</sup> *1. Cor. 1. 26.*

<sup>a</sup> *Marke 15. 42.*

<sup>b</sup> *Acts 8. 27.*

<sup>c</sup> *Acts 17. 11.*

spekt vnto men of worth and worship, feare, to whom feare : honour, to whom honour belongeth, Rom. 13.7.

<sup>d</sup> Mat. 10.16.

3. Learne from hence, that godly men ought to bee religiously politicke, so wise (saith our <sup>d</sup> Sauour) as serpents in enlarging Gods kingdome. It is likely Saint Luke dedicated this present and that former history to noble *Theophilus*: not so much out of any priuate consideration, as for the publike good of the whole Church: for if a great man in authority receiue the word, other instantly will embrace the same. This vndoubtedly was our Euangelists policie, and till it be our practise the walles of Iericho will neuer bee thoroughly pulled downe, for so long as the Chaplaines are of the closet, flattering and fostering Nobles in their sin: no maruaile if the <sup>e</sup> whole world lieth in wickednes, <sup>f</sup> *Citharado principe, minus est nobilis*, when princes are fiddlers, the people turne dancers.

<sup>e</sup> 1. Iohn 5.19.  
<sup>f</sup> *Iuuenal.*

The third person is of whom, and that is *Iesw*: in the former treatise we haue spoken of all that Iesus began to doe and teach, &c. Of all; how then is it true which is deliuered by Saint *Iohn* in the conclusion of his Gospell? there are many other things which Iesus did, the which if they should be written euery one, I suppose the world could not containe the booke that should be written. Againe, Saint Luke himselfe after hee had reported the birth of Christ and the purtenances thereof, addes no more of him vntill he was twelue yeare olde disputing with the Doctors in the temple, and then he relates not of any thing what he did for the space of eightene yeare, from twelue yeare to thirtie. By which it doth appeare that all which Iesus did and taught neither is, nor can bee written. Answer is made by *Chrysostome* and <sup>g</sup> other, that Saint Luke said not, I haue written all, but of all: insinuating that he wrote all that Iesus did and taught as necessary to the worke of our redemption. He did not in his former treatise mention euery thing Iesus did and said, but only so much, or the chiefe heads of so much

<sup>g</sup> *Erasmus.*  
*Caluin.*  
*Aretius in loc.*



as was expedient to be said and done for the full accomplishment of our saluation, *all* is to be referred <sup>h</sup> *ad genera singulorum*, and not *ad singula generum*.<sup>i</sup> Here then is a pregnant text against the Papists, <sup>k</sup> holding *that beside the word written there be certaine traditions unwritten, which ought to be beleewed as necessarie to saluation.* See Gospell 1. Sun. in Lent.

It is not said of all that Iesus did, but of all that Iesus *began to do and teach*:<sup>l</sup> by which our Euangelist intimates that his Gospel is a story not of such acts as Christ did in the beginning as God, but of that only which he did after hee was in the fulnes of time made man, and dwelt among vs, and became our Iesus. And this history Saint Luke<sup>m</sup> diuides into the *doings* and *doctrines* of Christ, and by *doings* he doth vnderstand not his morals only, but his miracles also, yea whatsoeuer Iesus either did or suffered for vs men and our saluation, recording his death as well as his life, his passions as well as his actions, and indeed they must goe together, because Christs righteousness consists in both, in doing and in suffering, for in suffering he obeyed, and in obeying he suffered, and the very shedding of his blood (to which our redemption is ascribed more particularly) must not only be considered as it is passiue, that is a suffering: but also as it is actiue, that is an obedience, in which hee shewed his exceeding loue both to God and vs in fulfilling the law for vs. In this sense then all the sufferings of Christ are comprehended vnder the word *doing*, his resurrection also from the dead, and whatsoeuer else he wrought for our sake.

This was Christs honour that hee was *a<sup>n</sup> Prophet*, *mighty indeed and in word before God and all the people.* First, he *began to doe*, then *to teach*, saying to his followers, *I haue giuen an<sup>o</sup> example to you, p<sup>r</sup> learne of me.* <sup>q</sup> Euery Doctor in like sort, must adorne the soundnes of his learning with holines of life. <sup>r</sup> The present inscription of this booke doth admonish vs of *action*, that a

<sup>h</sup> *Ardens in loc.*

<sup>i</sup> *Marlorat. in*

*loc.*

<sup>k</sup> *Bellar. de verb.*

*dei lib. 4. cap. 3.*

*Melchior canis*

*loc. com. lib. 3.*

*cap. 3. Peresius de*

*fradit. assert. 2.*

<sup>l</sup> *Caietan. in loc.*

<sup>m</sup> *Arctius.*

<sup>n</sup> *Luke 24. 19.*

<sup>o</sup> *Iob. 13. 15.*

<sup>p</sup> *Mat 11. 29.*

<sup>q</sup> *Arctius. Caluin.*

<sup>r</sup> *Lorin. cap. 1.*

*prafat. in act.*

<sup>c</sup> Hom. in epist.  
fen.

good Apostles dutie consists in *doing*, as much as in teaching. I will here confesse ingeniously with <sup>f</sup> *Ardens*, *In hoc mea, & mei similitum confunditur presumptio, qui multa vobis prädico, quæ tamen non facio. Sed utinam (fratres) per vestras orationes, ipsa confusio generet in me pudorem, pudor correctionem, correctio emendationem, ut quod prius non feci, postquam prædicauerim facere incipiam.*

In the text following, two points are chiefly considerable, namely

Christ's { holy conuersation with his Apostles after his resurrection for the space of 40. dayes, verse, 3.4.5.6.7.8.  
glorious ascension ensuing that his conuersation, verse 9.10 11.

I haue spoken of the former often elsewhere, the latter is only proper to this our present feast, in which observe three circumstances especially.

The { place  
time  
manner } of Christs ascension.

<sup>t</sup> Luke 24.50.

<sup>a</sup> Calvin.

The place from whence Christ ascended (as we may collect out of this Chapter at the 12. verse) was *the mount of Oliues neere<sup>t</sup> Bethanie, containing a Sabbath dayes iourney from Ierusalem.* Hee did ascend from a mount, an open, high, eminent place, <sup>a</sup> that he might assure the certaine truth of his ascension. If hee should haue withdrawne himselfe in secret, happily the disciples would haue doubted of his ascension, as they did a while of his resurrection: but now beholding him openly, publicquely mounting from a mount they could not but affirme it themselves, and confirme it vnto other.

<sup>x</sup> Maldonat.  
Lorin.

2. Christ ascended from a mount, rather then from a valley, from an high place rather then from a low: for that it was one step vnto his iournies ende, <sup>x</sup> hereby teaching vs not to looke for extraordinarie miracles, so long as ordinarie meanes will serue: he went so farre to heauen



heaven as he could on earth, & then being on a mount, and so not able by naturall helpe to goe higher, a cloud receined him out of their sight.

3. It may be Christ ascended from a mount, for that he desired to stay so long, and to spend so many houres as he conueniently could in instructing his followers before he departed. Hereby demonstrating his exceeding great loue to the disciples in particular, as also to the whole Church in generall, as you shall heare further in the discussing of the circumstances of time when Christ ascended.

The mount from whence hee did ascend was the mount of Olines, and it was the y same place from whence he went to be crucified. One place serued to be a passage both to his crosse and to his crowne, <sup>2</sup> signifying hereby that the way to heaven is by the gates of hell, as Paul and Barnabas preach, Acts 14. 22. *thorough many tribulations we must enter into the kingdome of God.* A wicked man in prosperity walketh as in the day, the Sunne is before, but the shadow behind him: a good man on the contrary walketh as in the night, his shadow goes before, but great light and ioy commeth afterward. Dines and Lazarus exemplifie this in the 16. of Saint Luke, Dines in his life was furnished with rich apparell, and filled euery day with delicate fare, there was his Sunne-shine: but he died and was buried, and was exceedingly tormented in hell, there was his shadow, nay that which is called in the <sup>a</sup>Scriptures *vt ter darknes.* Lazarus on the contrary was an obscure base creature, full of sorrowes in his soule, and sores in his body, there was his shadow: but when he died hee was conueyed by glorious Angels into the bosome of blessed Abraham, there was his light and glory. It is an hard and almost impossible thing (saith <sup>b</sup>Hierome) that any should passe from great pleasures in this world to the greatest pleasures in the next, *vt quis hic ventrem, & ibi mentem impleat, vt de delicijs transeat ad delicias.*

<sup>y</sup> Luke 22. 39.

<sup>2</sup> Perkins expos. Creed. art. ascen.

<sup>a</sup> Mat. 8. 12.  
& 22. 13.

<sup>b</sup> Consolat. ad Iulian. tom. 1. fol. 208.

<sup>m</sup> Epist. ad He-  
liod. de vita  
Eremitica.

<sup>n</sup> Paluden. ser.  
de ascen. dom.  
See Ferus ser. 3.  
in. sen. dom.

<sup>o</sup> Augst. apud.  
palad. ubi sup.

<sup>p</sup> Luk. 24. 50.

<sup>q</sup> Mat. 28. 20.

<sup>r</sup> Esay 9. 6.

And as the same <sup>m</sup> father told *Heliodore*, *Delicatus es si & hic vis gaudere cum seculo, & postea regnare cum Christo*. Here then is comfort for the disconsolate, many through lingring diseases as the dead palsie, the gout, and the like, lie bedrid, and as it were buried long before their death, insomuch as their beds which heretofore were places of rest and ease to them, are now couches of teares and misery. Yet these men hence haue great comfort if they make good vse of Gods visitation, for their bed in their sicknesse on which they suffer so much heauinesse, shall on their dying day be to them a *Bethanie*, from which they shall ascend to the kingdome of eternall happinesse.

Or <sup>n</sup> *Bethanie* signifies the house of obedience, wherefore seeing Christ was obedient vnto God his father in all things vnto the death, euen the death of the Crosse; therefore God hath exalted him highly, Phil. 2. 8. Through disobedience we were cast out of Paradise, and through obedience wee shall enter in againe, *o sola obedientia accepit palmam, & inobedientia penam*.

I passe from the circumstances of place, to the circumstances of time. *When he had spoken these things, &c.* that is, as you may reade, vers. 3. *all those things which appertaine to the kingdome of God*. After hee had <sup>p</sup> blessed them, and (as it is the Gospell allotted for this day) giuen them a large commission to preach, adorned with many singular priuiledges and promises, assuring them and their posterity, that hee would bee present in spirit with them alwaie <sup>q</sup> till the end of the world; *when hee had spoken all these things, he was taken vp on high, &c.* This sheweth evidently, that hee is a most industrious and vigilant Pastor of his Church, affecting and effecting also the good thereof. As the <sup>r</sup> gouernment is on his shoulder, so was hee more faithfull in Gods house then *Moses* was, Heb. 3. 5. 6. He did not ascend and (as it were breake vp schoole) till hee had instructed his Disciples in all points appertaining to their calling and his



his kingdome. Now looke what care Christ at his ascension had ouer his Church, the same must euery Master haue ouer his household, and euery Minister ouer his cure, when it shall please God to take them out of this world. A Prophet is sent to King <sup>c</sup> *Hezechia* to bid him *put his house in order for hee must die*: signifying hereby that it is the dutie of a good Master of a family to haue care not onely for the gouernment of his house whilest he is aliue, but also that it may be well ordered when he is dead. The same care must in like sort bee practised of Ministers, according to the paterne of S. <sup>e</sup> *Paul*, *I haue kept nothing backe, but haue shewed all the counsell of God vnto you; take heed therefore, &c. for I know this, that after my departing shall grienous Wolues enter in among you, not sparing the flocke.* So likewise S. <sup>u</sup> *Peter*, *I know that the time is at hand that I must lay downe this my tabernacle, I will endeaour therefore alwaies that yee may be able to haue remembrance of these things after my departure.* If it bee part of thy fidelity that Gods people, committed vnto thy particular charge, may be well instructed after thy death? O how carefull oughtest thou to be for their good in thy life? *Rapite* (saith <sup>x</sup> *Augustine*) *quos potestis hortando, portando, rogando, disputando, &c.* that is, in the words of <sup>y</sup> *Paul*, *Preach the word, be instant in season and out of season, improue, rebuke, exhort with all long suffering and doctrine.*

The second circumstance of time is, *while his Apostles beheld, &c.* If any demand why he would not haue the whole nation of the Iewes see him ascend, that so they might assuredly know that hee was risen againe from the dead, and so belecue in him. <sup>z</sup> Answer is made that it is Gods good pleasure that the mysteries of holy beleefe whereof Christs ascension is one, should rather bee learned by <sup>a</sup> hearing then by seeing, according to that of <sup>b</sup> *Clemens Alexandrinus*, faith is the soules eare. Christs owne Disciples, indeed were taught his ascension by sight, that they might the better teach other

<sup>c</sup> *Esay* 38.1.

<sup>e</sup> *Act.* 20.27.

<sup>u</sup> *2. Pet.* 1.14.

<sup>x</sup> *In Psal.* 33. con. 2.

<sup>y</sup> *1. Tim.* 4.2.

<sup>z</sup> *Perkins expo- sit. Creed. art. ascen.*

<sup>a</sup> *Rom.* 10.17.

<sup>b</sup> *Stromat.* 5.

<sup>c</sup> 2. Cor. 12. 2.  
<sup>d</sup> 2. King. 2. 11.

<sup>e</sup> Ser. 178. de  
temp.

<sup>f</sup> Calvin. in loc.

<sup>g</sup> Jam. 1. 23.

<sup>h</sup> Exod. 19. 9.

<sup>i</sup> 1. King. 8. 10.

who did not see, they were witnesses of these things chosen before of God for the same purpose, Act. 10. 39. 41. Whereas therefore <sup>c</sup> Paul had no witness of his being taken vp into the third heauen: and <sup>d</sup> Eliah one spectator onely who saw him as he went vp in a chariot of fierie horses and a whirle wind into heauen; Christ had many beholders of his ascension, hee was taken vp on high, *videntibus illis*, in the sight of all his Apostles assembled together. He did ascend, *paulatim* (as <sup>e</sup> Augustine speaks) he was neither suddenly snatched away, nor yet secretly stolne away: but *while they beheld hee was taken vp on high*, as it followeth in the manner of his ascending to be considered, *A cloud receined him out of their sight*.

Now whereas he caused a cloud to come betweene himselfe and their sight, it <sup>f</sup> signified vnto them that hereafter they must bee content with that which they had seene, and not curiously to seeke to know further what became of him. And the same thing is taught vs also, wee must content our selues with that Almighty God hath in his holy word reuealed, and enquire no further in things appertaining to God. His word is a sufficient lanterne to our feet, and a guide to our paths; a perfect glosse, yea a glasse of his knowne will, in which euery true beleener may see so much as hee need to search in this life. For the like end in giuing the Law on mount Sinai God appeared in a <sup>h</sup> thicke cloud; and when hee did manifest his glory in *Salomons Temple*, a darke cloud <sup>i</sup> filled the same.

Happily some will obiect how Christ elsewhere promised he would neuer leaue his Church, *I am alway with you till the end of the world*, Matth. 28. 20. Answer is made, that these words are to bee construed of the presence of his Godhead or spirit, not of the presence of his manhood: and therefore two glorious Angels at the 11. verse chide the Disciples hanging on his bodily presence, *Why stand yee gazing into heauen?* It is true that



that Christ is to be found in heauen, <sup>k</sup> yet not with the gazing eyes of flesh, but onely with the spirituall eyes of faith. It may be further alleaged if the Godhead bee present on earth, then the manhood must of necessity be present there, because both are vnited together. Our <sup>m</sup> Diuines answere this argumēt y followes not, Christs manhood subsists in that person which is euery where, ergo, his manhood is euery where. The reason is plaine, faith <sup>n</sup> Aquine, because the sonne of God doth not onely subsist in his diuine nature, but also by his diuine nature: whereas hee doth not subsist at all by the manhood, but in the manhood onely; for the word was in the beginning, when the manhood was not; *God of the substance of his Father, begotten before the worlds, man of the substance of his mother borne in the world, as Athanasius in his Creed.* And therefore Christ alway was, is, and euer will be with vs in his spirit, though absent in his body; for a cloud on this day tooke him vpon high out of our sight, <sup>o</sup> *whom the heauens must containe till the time that all things bee restored, which God hath spoken by the mouth of all his holy Prophets since the world began.* I conclude this argument in S. P. Augustines glosse, *Videte ascendentem, credite in absentem, sperate venientem, sed tamen per misericordiam occultam etiam sentite presentem.*

<sup>k</sup> Marlorat. in Matth. 28. 20.

<sup>m</sup> See Perkins ubi sup. & B. Bilson against the Iesuites, fol. 786. 787. &c. <sup>n</sup> Contra gentes lib. 4. cap. 49.

<sup>o</sup> Act. 3. 21.

<sup>p</sup> In Psal. 46.

The Gospell. MARK. 16. 14.

Jesus appeared vnto the eleeven as they sat at meate, &c.

<sup>q</sup> **A**lbeit religion be not tied vnto time, yet can it not be planted or exercised, without a due diuiding and allotting out of time for it. Euery Church therefore chuseth vnto it selfe a certaine time for public prayers, and for the preaching of the Gospell, and for

<sup>q</sup> Confess. Heluet. post. cap. 24.

<sup>r</sup> Vide August.  
epist. 118. cap. 1.  
<sup>q</sup> lib. cont.  
Adimant. cap. 16

<sup>t</sup> De ciuit. dei.  
lib. 10. cap. 4.

<sup>t</sup> Psalm. 111. 4.

<sup>u</sup> Ser. 2. in ascen.  
dom.  
<sup>x</sup> Raulin. ser.  
2. in ascens.  
dom.

<sup>y</sup> Psalm. 19. 6.

<sup>z</sup> Lib. 2. contra.  
lit. peccilian.  
cap. 32.  
<sup>a</sup> Didac. de  
Tanguas. con. 1.  
de ascen. dom.  
<sup>b</sup> Maluc. 4. 2.

for the celebration of the Sacraments. And for as much as it is kindly to consider euery great blessing of God in the day wherein it was wrought: it is well ordered by the true Churches, as well <sup>r</sup> ancient, as moderne, to solemnize the memoriall of Christs natiuity, circumcision, passion, resurrection, assension, and sending of the holy Ghost on certaine set holy daies euery yeere, *ne volumine temporum ingrata subrepat obliuio*, saith <sup>t</sup> Augustine, lest happily the maruelous workes of our gracious Lord, should be forgotten in a while, which ought to be had in a perpetuall <sup>r</sup> remembrance.

Now Christs assension is the consummation of all that which he did, and taught, whilest hee dwelt among vs, aptly tearmed by <sup>u</sup> Bernard, *Felix clausula totius Itinerarij filij Dei*, the very <sup>x</sup> Sabbath of all his labour in the working of our redemption. He laboured six daies, and then he rested on the seuenth. His *natiuity* was the first; his *circumcision* was the second; his *presentation in the Temple* the third; his *baptisme* the fourth; his *passion* the fifth; his *resurrection* the sixth; and then followed his *ascension*, in which hee was *receiued into heauen*, and now sitteth at the right hand of God, as hauing finished the whole worke for which hee came into the world. *Dauid* saith of the naturall Sunne, *it reioyceth as a Giant to runne his course, it goeth forth from the uttermost parts of the heauen, and runneth about vnto the end of it againe, and there is nothing hid from the heate thereof*. The which (as <sup>z</sup> Augustine and <sup>a</sup> other haue noted) may be well applied vnto the supernaturall Sunne Iesus Christ the sonne of <sup>b</sup> righteousnesse. *As a Giant he did runne his course*, there you haue his incarnation, and peregrination in the flesh: his circuit was *from the uttermost part of beauen vnto the end of it againe*. There you haue his resurrection and ascension: *nothing is hid from his heate*, there you haue his sending of the holy Ghost in the forme of fiery tongues, Act. 2. 3. As a Giant he ran his race, for he first descended into the lowest parts



parts of the earth, and then ascended from about all heauens, that he might fulfill all things, Ephes. 4. 9. 10. Wherefore seeing Christs ascension is the complement of all his doings, and of all his doctrines, our Church is worthie to be honoured, in making this festiuall one of the chiefe holidays in the whole yeere.

In the Gospell allotted for this holy Thursday, two points are most obseruable:

namely, {	{	Christs goodnesse toward his Apostles, in his	Apparition, Iesus appeared vnto the eleuen.
			Correction, and cast in their teeth, &c.
			Commission, Goe ye into all the world, &c.
			Consolation, These tokens shall follow, &c.
		Ascension, So when the Lord had spoken vnto them, hee was receiued into heauen, &c.	
		The Apostles obedience toward Christ, and they went forth, and preached euery where, &c.	

*Iesus appeared vnto the eleuen*] Hee had often appeared vnto his followers after his resurrection, and now he manifested himselfe, *to the eleuen Apostles as they sat at meate*. Wherein hee did appeare like himselfe, full of meekenesse and mercy, giuing vs assurance that he will be present with vs, *corationi incumbantibus*, at our meetings in the Temple, *Quando nec recumbentibus quidem dedignatur adesse*, seeing he vouchsafed his companie to his Apostles in their meates at the table. It is reported, Luk. 24. 43. that he did eate with them also; now this comestion (as the Schoolemen out of the Fathers haue disputed) was not *egestatis*, but *pote statis*. He did eate to feed our soules, and not to fill his owne bodie, being after his resurrection immortall and impassible. That which

<sup>c</sup> Bernard. ser. x. in ascen. dom.

<sup>d</sup> Vide Suarez, in 2. Thom. disput. 47. sect. 5.

<sup>e</sup> *Moral. lib. 14. cap. 31.*

<sup>f</sup> *Apud Suarez, ubi sup.*

<sup>g</sup> *Gregor. in e-  
uang. hom. 29.*  
<sup>h</sup> *Ardens hom.  
in loc.*

<sup>i</sup> *Raulin. ser. 4.  
in ascen. dom.*

<sup>k</sup> *Leo ser. 1. de  
ascen. dom.*

<sup>l</sup> *Gregor.  
ubi sup.*

<sup>m</sup> *August. ser.  
156. de temp.*

<sup>n</sup> *Diez. con. 1.  
in ascen. dom.*

which he did eate was not (as *Durandus* imagined) turned into the substance of his body, for as <sup>e</sup> *Gregorie* the great, disputes out of *S. Paul*, *Rom. 6. 9. Christ being raised from the dead dieth no more, death hath no dominion over him*, his glorified body needed no sustenance to preserve life. Neither was this eating (as <sup>f</sup> other thinke) a seeming onely to take bread, and fish, and honye: but it was a true comestion, albeit assuredly there followed no digestion, or ordinarie ejection. And so by consequence he did not eate to nourish his owne flesh, & but onely to cherish our faith, in that great article concerning the truth of his resurrection. <sup>h</sup> Or hee did in this appearing eate with his Apostles at the table familiarly, that he might hereby the better imprint in their hearts a memoriall of his sweet loue toward them. Or he did appeare to his Apostles at meate, <sup>i</sup> to signifie that he giueth our food in due season, and that he filleth all things with his plenteousnesse. *Psal. 145. 15.*

*And cast in their teeth their vnbeleefe*] The Patriarks, and Prophets, and Apostles instruct vs, not only by their vertues, but also by their infirmities. As there the Disciples vnbeleefe turned in fine to the confirmation of our Creed. <sup>k</sup> *Dubitatum est ab illis, ne dubitaretur à nobis*, vndoubtedly some did doubt (the diuine prouidence sweetly so disposing) that all other might bee put out of doubt. And therefore <sup>l</sup> *Thomas* in beleeuing Christs resurrection so slackly, did vs hereby more good then *Mary Magdalene* in beleeuing so quickly, because Christs correction of his fault occasioned further direction for our faith, <sup>m</sup> *Infidelitas bona qua seculorum fidei militauit*. See Gospell on Saint *Thomas* day.

The world doth exalt first, and then humble, *Prou. 14. 13.* The end of the worlds mirth is heauinesse. <sup>n</sup> But God on the contrary first humbleth, and then exalteth. As Christ here first humbled his Apostles in rebuking their vnbeleefe, and hardnesse of heart, and then he doth exalt



exalt them, in making the whole world their Dioces, *Euntes in mundum, vniuersum predicare, &c.* Hee being the true ° Samaritane, powred into their wounds oyle and wine; first *vinum tribulationis*, and then *oleum consolationis*, he ⁊ chasteneth all such as he loueth, and he scourgeth euery sonne that he receiueth.

° Luk 10.34.  
P Raulin.  
ubi sup.  
⁊ Heb. 12.6.

In Christs  
commission  
or grant to  
his Apostles  
obserue two  
things es-  
pecially,

1. Their warrant, *goe and preach*; for how shall they preach except they be sent; hee that runneth of his owne accord, without a calling, is a false Prophet, Jer. 23. 21. See Gospell 1. Sund. after Easter, and 8. after Trinitie.

⁊ Rom. 10. 15.

2. Their worke, in respect of their

Dioces where they must preach; *in the whole world to euery creature.* Doctrine what they must preach, and that is said exprefly, to be the Gospell.

Concerning their Dioces, 'it is not the meaning of our blessed Sauour that his Apostles should preach vnto liuelesse stones, or senselesse plants, or witlesse beasts; but he doth vnderstand by (*all creatures*) onely men, as being an abridgement of all the creatures. Stones haue a being, but not a life; plants haue both a being and a life, but not sense: beasts haue being, life, sense, but they want vnderstanding: Angels haue being, life, sense, vnderstanding. Now man as being a little world, and as it were the compendious *Index* of Gods great booke *in folio*, participates a being with stones; life, with plants; sense, with beasts; vnderstanding, with Angels: and therefore fitly called *euery creature*, as hauing the chiefe perfections of euery creature. ° Or man may bee called *all creatures*, as being that excellent creature for whom all other creatures were made, Psalm. 8. 6. *Thou makest*

⁊ Gregor.  
Beda.  
Ardens.

⁊ Aretius.  
Raulin.

<sup>a</sup> Iohn 15.15.<sup>x</sup> 1. Cor. 13.7.<sup>y</sup> Iansen.  
Piscator.  
Maldonat.<sup>z</sup> Dr. Whitgift  
defense of his an-  
swers to the ad-  
monit. fol. 229.<sup>a</sup> Can. 45.<sup>b</sup> Ardens.<sup>c</sup> 1. Pet. 4.11.

makest him to haue dominion ouer the workes of thine hands, and thou hast put all things in subiection vnder his feet. Or preach the Gospell vnto all creatures, vnderstanding onely such as are capable to receiue the Gospell. So Christ<sup>a</sup> elsewhere said, *all things that I haue heard of my father haue I made knowne vnto you*, that is, all things which are necessary for your saluation, and are fit for you to know. And Ioh. 12.17. *If I were lift vp from the earth, I will draw all men vnto mee*, that is, all which are to be drawne. So <sup>x</sup> Paul, *Loue suffereth all things, beleeueth all things, hopeth all things*; that is, all which are to be suffered, and beleeued, and hoped. <sup>y</sup> Or preach the Gospell vnto all creatures, that is, all nations, for so Saint Marke may be well expounded by S. Matthew, who relating this commission saith, *Euntes ergo docete omnes gentes*, goe and teach all Nations. Hereby repealing a former edict, Matth. 10.5. *Goe not into the way of the Gentiles, and into the Cities of the Samaritans enter ye not*. That commission is determined; now therefore goe into all the world, and preach the Gospell vnto all creatures, to men of all countries and conditions whatsoeuer. This vnlimited extraordinarie commission is expired and hath his end; for now the successors of the Apostles, as Bishops and Pastors haue their peculiar prouinces, and proper Parishes assigned for their cure; yet so, that they may preach the Gospell of Christ in other places also where need requireth, albeit the same be not particularly committed vnto them. And therefore the Church of England <sup>a</sup> enioyneth euery learned Pastor sometime to preach in Chapels and Churches adioyning neare to his benefice.

As for their worke, <sup>b</sup> they must employ their time neither in secular actions of the world, nor yet in idle speculations of the Schoole: but apply themselues vnto preaching, *goe ye into the world and preach*. And they must preach not their owne wisdom, but the Gospel, if any man speake, let him deliuer <sup>c</sup> oracles of God, consent-



<sup>d</sup> consenting to the wholesome words of our Lord Iesus Christ, and to the doctrine which is according to godlines. And for as much as the the Law, the Psalmes, and the Prophets are nothing else but as it were a preface to *the booke of the generation of Iesus Christ*; I say for as much as Christ is the supplement of the Prophets, and end of the Law: they must especially preach vnto the world the glad tidings of saluation, making this sentence the period of all their Sermons, <sup>e</sup> *vnto vs a child is borne, vnto vs a son is giuen*: or that of Christ himselfe, <sup>f</sup> *So God loued the world, that he gaue his onely begotten sonne, that whosoever beleueth in him should not perish, but haue euerlasting life*. To the preaching of the Gospell, administration of the Sacraments is adioyned, and enioyned also, Matth. 29. 19. *Go teach all Nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost*. The which our Euangelist implieth here, when hee saith, *hee that beleueth and is baptized shall be saued, but he that beleueth not shall bee damned*. Concerning Baptismes necessity, see Gospell on Trinity Sunday.

*And these tokens shall follow them that beleene* ] These words are to bee digested with a little salt, to bee construed with a great deale of caution, otherwise the simple soule will obiekt, how shall I know that I beleue, seeing I worke no miracles. If wee take them (as many learned and ancient s Diuines haue done) mystically, then euery true beleuer *in Christs name casteth out* of his heart *diuels*, that is, euils; for euery foule sinne is a foule fiend to man: and then his soule being sound, his mouth <sup>h</sup> *ex abundantia cordis*, out of the hearts abundance *speakes with new tongues*. His communication heretofore was impious toward God, and vncharitable toward his neighbour, his <sup>i</sup> throte an open sepulchre, his tongue deceiuing, his lips <sup>k</sup> flattering, his mouth full of cursing and bitternesse. But now hauing put on the new man, he speakes in a new language words of truth and

<sup>d</sup> 1. Tim. 6. 3.

<sup>e</sup> Esay 9. 6.

<sup>f</sup> John 3. 16.

<sup>g</sup> Gregor. hom. 29. in Enangel. Bernard. ser. 1. in ascen. dom. Ardens. hom. in loc.

Iansen. concord. cap. 149.

<sup>h</sup> Mat. 12. 34.

<sup>i</sup> Psalm. 14. 56.

<sup>k</sup> Psalm. 12. 3.

and sobernes, Acts 26.25. Words of meekenesse and courtesie, Titus 3.2. Words agreeable to the wholesome words of our Lord Iesus Christ and to the doctrine which is according to godlines, 1.Tim.6.3. After this compunction in his heart, and confession of his mouth, if any venomous temptation be suggested he shall haue power to *drine away serpents, and if he drinke any deadly thing, it shall not hurt him*, although he taste of it a little, yet he shall not in any case swallow it downe to his vter destruction. And lastly, *he shall impose his hands vpon the sicke, and they shall recover*, that is, he shall out of his loue beare the<sup>l</sup> infirmities of his weake brethren, and<sup>m</sup> hide a multitude of their sinnes, his exhortation and doctrine (*the Lord working with them*, as it is in the last words of our text) shall heale the sicke, yea raise the very dead in sinne to newnes of life.

If we take Christs promise (*these signes shall follow them that beleene*) literally, then it must of necessity be construed with a few limitations and exceptions. As first in respect of the time, <sup>a</sup> miracles are not necessarie for a Church already planted, but only for a Church in planting. So Paul 1.Cor.14.22. *Strange tongues are for a signe not to them that beleene, but to them that beleene not*: a yong plant must often be watered at the first setting; but after it is once thoroughly rooted in the ground it will easily sprout and spring without irrigation; euen so the Church primitiue was a while watered by signes and tokens in those who did beleene: but being now perfittly grounded in Christ, it may not say *thy wonders* O Lord, but *thy word* O Lord is a lanterne vnto my feet and a guide to my pathes.

The second limitation is in respect of the persons, <sup>p</sup> all beleeuers in the primitiue time were not workers of wonders, but only some few, whereof euery one had a seuerall gift, as S. Paul teacheth expressly, 1.Cor.12.30. *Are all doers of miracles? haue all the gift of healing? doe all speake with tongues?* it is said indefinitely (*them that*

<sup>l</sup> Rom.14.2.  
<sup>m</sup> James 5.20.

<sup>n</sup> Gregor.  
Ardens  
Iansen.  
vbi sup. Idem  
August. de uti-  
litate credendi  
cont. Manichæos  
cap.16.

<sup>o</sup> Psal.119 105.

<sup>p</sup> Aretius in loc.  
& Marlorat. in  
Mat.28.19.



that beleene) because these tokens were wrought at the first preaching of the Gospell vnto euery creature for the common good of such as beleue; but euery true beleuer was not endued with a gift actually to worke these signes himselfe. Iohn the Baptist albeit he was <sup>9</sup> more then a Prophet, yet he did no miracle, Iohn, 10. 41. Hee had as <sup>r</sup> one distinguisheth vpon this text, *potestatem faciendi miracula, sed non actum*, a power to haue done many wonders if need had bin, but hee did act none. The meaning then of these comfortable words vttered by Christ vnto his Apostles are plaine, though I goe now to my father, and so leaue you, yet in executing your ministry ye shall haue power to worke *signes and tokens*, your preaching of my Gospell vnto the world shall *euery where be confirmed with miracles*. I haue done many strange things among you, yet <sup>t</sup> *I say vnto you verily, verily, he that beleueth in me, the workes that I doe he shall doe also, yea greater then these shall he doe*. And he did performe so much as he did promise, for we reade that his Apostles *in his name did cast out deuils*, Acts 16. 18. And *spake with new tongues*, Acts 2. 4. And *drine away serpents*, as Paul, Act. 28. 5. shooke off a viper from his hand into the fire and felt no harme: and *heale the sicke*, as Peter Acts 9. 34. There was a certaine man at Lydda named *Aeneas*, which had kept his bed eight yeares, and was sicke of the palsie, to whom Peter said, *Aeneas, Iesus Christ maketh thee whole; arise, and make up thy bed, and he arose immediatly*. Yea they did greater signes in Christs name then Christ himselfe, greater in <sup>r</sup> number, for whereas Christ wrought all his workes either about the borders, or else within the boundes of Iudea; his Apostles preached vnto all the world, and had the word confirmed euery where with miracles. <sup>u</sup> Other thinke that they did greater workes in nature, *maius est enim vt sanet umbra, quam fimbria* saith <sup>x</sup> *Augustine*, it was a greater miracle that the very shadow of Saint Peter as hee walked in the streete should heale many

L sicke,

<sup>9</sup> Mat. 11. 9.<sup>r</sup> Maldonat.<sup>t</sup> John 14. 12.<sup>r</sup> Aretius.  
Arboreus in  
Ioan. 14.<sup>u</sup> Augustin.  
Beda. Rupert. in  
Ioan. 14.<sup>x</sup> Tract 71. &  
72. in Ioan.

<sup>y</sup> Theophylact.  
Euthym.  
Maldonat.  
in Ioan. 14.

<sup>z</sup> Ioan 15.5.

<sup>a</sup> Mat. 10.24.

<sup>b</sup> Ioan. 1.3.  
Heb. 1.2.  
<sup>c</sup> Psalm. 100.2.  
<sup>d</sup> Augustin.  
tract. 72. in  
Ioan.

<sup>e</sup> Vide Marlorat.  
& Maldonat.  
in Ioan. 14.

<sup>f</sup> Ioan 10.30.

sicke, Acts 5.15. Then that the hem of Christs vesture should heale one woman, who hauing an issue of blood, Mat. 9.22. But here you must obserue <sup>y</sup> that Christ said not hee that beleeueth in me shall doe greater workes then I can, or then I will doe; but only greater *then these* which I haue done. Hereby signifying that they should not doe greater workes out of thir owne power, but only thorough his helpe. *Hoc* (saith Euthymius) *est demonstratio potentie eius qui signa dedit, non eius qui signa edit.* And Augustin. tract. 71. in Ioan. *Maiores quam ipse fecit dicit eos esse facturos. sed in eis. vel per eos se faciente, non ipsis tanquam ex seipsis.* He saith <sup>z</sup> elsewhere without me can ye do nothing but in my name they shall cast out deuils, and speake with new tongues, &c. <sup>a</sup> The seruant is not greater then his Lord, nor the disciple greater then his master, nor man greater then his maker. In the beginning he made <sup>b</sup> the world without them, and hee made <sup>c</sup> them also without them, and in vouchsafing to be man he made himselfe without them, <sup>d</sup> *ipse sine ipsis fecit hunc mundum, ipse sine ipsis fecit eps, ipse sine ipsis fecit & seipsum:* but alas what haue they without him, excepting sinne. Christ then in saying (*he that beleueth in me shall doe greater workes then I doe*) <sup>e</sup> meaneth vndoubtedly this, if our heart be so troubled, that ye can not now belceue that I am in the father, and the father in me: yet when I am gone to the father, and shall in his kingdome sit at his right hand, ye shall euidently see that I am God, and that <sup>f</sup> *I and my father are one*, for I will in my corporall absence from you, doe greater workes in you, and by you, then euer I did hitherto before you. So himselfe doth interpret himselfe in the words immediatly following, *whatsoeuer ye aske in my name, that will I doe, that the father may bee glorified in the sonne:* and againe, *if ye shall aske any thing in my name, I will doe it.* The which is agreeable to the tenour of our text, verse 17. *In my name they shall cast out deuils, &c. and vers. 20. The Lord wrought with them, and confirmed the word with*



with miracles following.

He was receiued into heauen] Saint *Augustine*,  
*Gregorie* the great, and *i* other Diuines obserue, that  
the foure beasts mentioned *Ezechiel* 1. & *Apocalyps* 4.  
mystically represent the 4. chiefe actions of Christ in  
his working of our redemption. The 1. beast had a face  
like a man, the 2. like a bullocke, the 3. like a lyon, the 4.  
like a flying Eagle. So Christ in his incarnatiō was found  
as a man, in his passion as a sacrificed Bullocke, in his re-  
surrection like a lyon, in his ascension as a flying *Eagle*  
mounting aboue the cloudes, and sitting at the right  
hand of God in the highest heauens. And therefore  
*S. Marke* relating here the glorious ascension of Christ,  
addes to the name *Iesus*, the title *Dominus*: so when the  
Lord had spoken vnto them, hee was receiued into hea-  
uen, *h* thereby shewing that he was Lord of all things,  
able to command the cloudes in heauen, as well as the  
cloddes on earth. He manifested himselfe to be Lord of  
the seas, in *m* walking on the water without a ship, and  
in *n* calming the stormy waues when he was in a ship.  
He manifested himselfe to be Lord of the land, in com-  
manding the graue to giue forth her prisoner *o Lazarus*  
which had bin dead foure dayes. He manifested himselfe  
to be commander of hell, in casting out *p* Deuils, and  
when he did ouercome Sathan in his temptations, and  
<sup>q</sup> take from him all his armour wherein he trusted, and  
diuided his spoiles, openly triumphing ouer him and  
his, on the crosse, *Coloss.* 2. 15. And now to shew that  
he was Lord of heauen, and *r* equall with God, hee did  
ascend *f* farre aboue all heauens, and is (saith our text)  
on the right hand of God. To sit (as *Ardens* vpon the  
place pithily) *quiescentis, regnantis, & Indicantis est,*  
*ergo bene redemptor noster post passionem ascensionemq,*  
*suam sedere describitur; quia post laborem requiescit,*  
*post pralium regnat, & postquam indicatus est indi-*  
*cat.*

Is Christ ascended on high? then let vs *r* seeke those  
L 2 things

*z* Ser. 157. de  
temp.  
*h* Hom. 4. in  
*Ezechiel.*  
*i* Rupert.  
*Aretius.*  
*Meyer* in  
*Apocalyp.* 4.

*k* Vide didac.  
de yanguas  
con. 2. in ascen.  
dom.

*l* Ferus ser. 2. in  
ascen. dom.  
*& Aretius.*  
in Act. 1.  
*m* Mat. 14. 25.  
*n* Mat. 8. 26.

*o* Iohn 11. 44.

*p* Mat. 8. 32.

*q* Luke 11. 22.

*r* Philip. 2. 6.  
*f* Ephes. 4. 10.

*t* Coloss. 3. 1.  
See August.  
ser. 174. de  
temp. & Greg.  
hom. 29. in  
Euang.

<sup>a</sup> Ser. 175. de  
tempo

<sup>x</sup> Luke 18. 14.

<sup>y</sup> Mat. 10. 24.

<sup>z</sup> 1. Iohn 4. 6.

things which are aboue, where Christ sitteth at the right hand of God. Albeit our bodics be tied with the fetters of flesh on earth, yet let our soules ascend with the winges of faith into heauen, euen to the place from whence commeth al our helpe and hope. *Saluator noster ascendit in celū, non ergo tulerimur in terra: ibi sit mens, & hic erit requies*, as <sup>u</sup> *Augustine* sweetly. The way to make a ladder vp to heauen (as the same father teacheth in his 3. sermon preached on this day) is to trample sin vnder our feet, *de vitijs nostris scalum nobis facimus, si vitia calcamus*, tread pride vnder thy feet, and thou shalt instantly passe one step, <sup>x</sup> *he that humbleth himselfe shall be exalted*: tread couetousnes vnder thy feet, and it will proue another step, <sup>y</sup> *how hard is it for them who trust in riches to enter into the kingdome of God*: tread maliciousnes vnder thy feet, and thou shalt approach as yet neerer vnto heauen, for <sup>z</sup> *God is loue, and hee that dwelleth in loue dwelleth in God, and God in him*.

Grant we beseech thee almighty God, that like as we doe beleue thine only begotten sonne our Lord to haue ascended into the heauen: so wee may also in heart and mind thither ascend, and with him continually dwell. Amen.

The



*The Epistle, ACTS 10.34.*

*Then Peter opened his mouth, &c.*

**T**He former part of this text is expounded on Easter Munday, the contents of the latter on Whitsunday.

*The Gospell, Iohn 3.16.*

*So God loved the world, that he gaue his only begotten sonne, that whosoever beleueth in him should not perish but haue euerlasting life, &c.*

**I**T is reported of a noble Lantgraue, <sup>a</sup> *Fredericke* by name, that the very ginging of his spurre was a terrour to his foes. And so the very repeating of this sweet text is able to make Satan our greatest enemy to quake, for it is (as <sup>b</sup> one calleth it) *a common armory for the Christian*, as it were the tower of <sup>c</sup> *Dauid*, a thousand shields hang therein, and all the targets of the strong men. Apply this one sentence to thy soule, and thou shalt in thy most grievous agonie, <sup>d</sup> *quench all the fiery darts of the deuill*. It brancheth it selfe into

3. considerations especially.   
 { who, *God loved.*  
 { what, *the world.*  
 { how, *so that hee gaue his only begotten sonne, &c.*

Ambitious men in the court, loose their time, their liberty, their estate, yea sometime with *Iscaiot* they sell vnder hand their owne soule, their owne Sauour, to gaine the Princes respect, or else some fauour of his chiefe Fauourite. But behold a greater then *Salomon* in all his royallie, higher then the highest, immortall, al-

<sup>a</sup> *Manlius loc. com. tit. de calamitat.*

<sup>b</sup> *Martin. Mollerus in loc.*

<sup>c</sup> *Canl. 4.4.*

<sup>d</sup> *Ephes. 6.16.*

\* Dietz. Cont. 1.  
in loc.

\* H. b. 1. 7.  
\* P. al. 103.  
20. 21.

\* P. sal. 148. 8.  
\* Aretius.  
Culman.  
Molterus in loc.  
\* 1. Ioh. 3. 19.

\* Jer. 6. 7.  
\* De ciuit. dei.  
l. b. 1. cap. 27.

\* Mat 10. 22.  
Iohn. 15. 19.

\* 1. Ioh. 4. 19.

\* Janſen. con-  
cord. cap. 10. &  
Kilius in loc.  
\* Gen. 18. 27.  
\* Pſalm. 51. 5.  
\* Pſalm. 14. 2.

\* See Theophy-  
lact.  
Aretius.  
Janſen. in loc.

mighty, without beginning or end loued vs, and his loue muſt of neceſſity bee greater then others loue, for that himſelfe is the greateſt of all.

God loued, and herein hee neither expected <sup>nor yet</sup> any cor-  
reſpondence of loue, for (ſaith our text) *hee loued the world*. That hee ſhould loue the glorious Angels is not ſtrange, becauſe they be his *meſſengers & miniſters, executing his pleaſure*. That he ſhould loue good men is not ſtrange, becauſe they loue him, *O thou who my ſoule loueth*, Cant. 1. 6. That he ſhould loue both his witteſſe and his ſenſeleſſe creatures is not ſtrange, becauſe *fire and haile, ſnow and vapours, wind and ſtorme fulfill his word*.<sup>i</sup> But herein appeares the greatneſſe of his loue, that he loued *the world, mundum immundum*, the wortheleſſe world *lying in wickedneſſe, caſting out its malice* (ſaith the <sup>i</sup> Prophet) *as the fountaine caſteth out her waters*. A world (as <sup>m</sup> *Auguſtine* deſcribeth) *impuris voluptatibus illereboſus, nefandis crudelitatibus furioſus, erroribus & terroribus inimicus*. A bad world, a mad world, a deceiuing world, a blind world that knew him not, Ioh 1. 10. A bloody world, that <sup>n</sup> hated him and all his. Herein God ſetteth out his loue toward vs for that he reconciled vs to himſelfe, euen while we were his enemies, Rom. 5. 10. *he loued vs firſt*, euen before wee would, yea before we could loue him. <sup>p</sup> He that is moſt high and moſt holy, debtor vnto no man, and wanting no thing, loued vs which are but <sup>q</sup> duſt and aſhes, <sup>r</sup> conceiued in ſinne, and brought forth in iniquity, <sup>s</sup> corrupt in our conuerſation, and abominable, doing no good, and infected with euery kind of euill, euen from the ſole of the foot vnto the head, there was in vs nothing whole, but wounds and ſwelling, and ſores full of putrifaction, Eſay 1. 6.

But how did hee loue? *ſo loued*, that is, ſo fatherly, ſo freely, ſo fully, *that he gaue*. Hee did not ſell, or let, or lend: but *gave*. Not an Angell, or a Prophet, or any ſeruant: but *a ſonne*. And that not anothers, but *his*: and his



his sonne not adoptiue, but naturall, his *begotten* sonne: and further, not one among many, but his *onely* begotten sonne. If a man had 32. sonnes as *Babo*, or seuentie sonnes as *Gideon*, Iudg 8. 30. Or 80. sonnes as *Scilurus*, or if a man had as many sons as a woman in Paris, called *x Yoland Baillie*, from whose body while shee liued (as we read) issued 295. children; yet he would hardly part with any to his friend, much lesse to his foe. When the Patriarke *Iacob* had conceiued that *Ioseph* his sonne was deuoured of some wilde beast, *ye rent his cloathes, and put sackcloath about his loines, and sorrowed for him a long season. And when his other sonnes and his daughters rose vp to comfort him, he would not bee comforted, but said, I will surely go downe into the grane vnto my son mourning.* How bitterly did *David* lament the death of a rebellious sonne, *z O my sonne Absalon. my sonne, my sonne Absalon: would God I had died for thee, O Absalon, my sonne, my sonne!* How did an harlot pitie the fruit of her wombe before King *Salomon*, 1. King. 3. *Oh my Lord, giue her the liuing child, and slay him not.* Almighty God then manifested the riches of his mercy toward vs, in *giving his onely sonne*, not onely to bee borne, but also to die for vs, and that vpon the Crosse most ignominiously. So *Christ* in the words immediately going before this our present text, as *Moses* lift vp the Serpent in the wilderness, so must the sonne of man bee lift vp, *probatio dilectionis exhibitio operis*; his exceeding great gift is a demonstration of his exceeding great loue. Thus in brieft you see the fact, let vs examine now the fruit, for what end God gaue his onely begotten sonne.

*That whosoener beleeneth in him* ] In which obserue  
two things especially

*x Kitius in loc.*

*x Restitut. of decayed intelligence, pag. 3. and it is written on her tombe in Saint Innocents Church-yard Paris y Gen. 37. 34.*

*z 2. Sam. 18. 33.*

*a Aretius. Iansen.*

{ Felicity gained } a deliuerance from damnati-  
 { by this gift, } on, he shall not perish.  
 The { } a possession of saluation, hee  
 { } shall haue life euerlasting.  
 { Facility how to get it, whosoener beleueth, Al-  
 mighty God requires not at thy hands.

An exact obseruation of his law, but onely that thou  
 beleue in his sonne whom he gaue to die for thy sinnes,  
 and to rise againe for thy iustification. Hee did abun-  
 dantly satisfie the law for thee, making thy sinnes his  
 sinnes; and on the contrary, making his righteousness,  
 thy righteousness, <sup>b</sup> covering all thine iniquities, and  
<sup>c</sup> healing all thine infirmities.

This one sentence doth afford many profitable lessons  
 appertaining to doctrine and exhortation. 1. It sheweth  
 our dignity, though a man be dust & dung, fading like  
 grasse, fickle like glasse, like a thing of naught, Psal. 144.  
 4. Yet God so much honoured him, as that hee gaue his  
 onely begotten sonne, to be lift up, as Moses lift up the  
 Serpent in the wildernes; that is, to be crucified for  
 him. <sup>d</sup> O Lord, what is man that thou hast such respect  
 unto him; or the sonne of man that thou so regardest him?

2. It doth administer comfort in temptation, if the  
 diuell obiekt against thy sinne Gods severe iustice, thou  
 maist answere that God is also <sup>e</sup> rich in mercy, & louing  
 vs in his best beloued, and that with an euerlasting  
 loue, Ierem. 13. 3. If thy cunning aduersary make re-  
 ply, that these sweet texts onely concerne the iust and  
 godly, thou hast here Christ on thy side, saying, God lo-  
 ued the world, reconciling sinners his enemies vnto him-  
 selfe by the death of his sonne, Rom. 5. 10.

3. It proues evidently that Christ is very God of ve-  
 ry God, against <sup>h</sup> Arius, as being not onely Gods son,  
 but his onely begotten, for a sonne begotten, is a naturall  
 and a true sonne.

4. It confutes the <sup>i</sup> Novatian heresie, denying repen-  
 tance to such as after Baptisme fall into grievous sinnes.

If

<sup>b</sup> 1. Ioh. 2. 2.

<sup>c</sup> Psalm. 103. 3.

<sup>d</sup> Psal. 8. 4.

<sup>e</sup> 144. 3.

<sup>e</sup> Ephes. 2. 4.

<sup>f</sup> Iohn 16. 27.

<sup>g</sup> Ephes. 1. 5.

<sup>h</sup> Cyrillus.

Theophylact.

<sup>i</sup> Ambros. de

pœnit. lib. 1.

cap. 10.



If we must be so mercifull as our father in heauen is mercifull, how shall we deny repentance to those whom God so loued as that he gaue his only begotten sonne, that whosoever beleeneth in him, should not perish, but haue euerlasting life.

5. This confoundeth all <sup>k</sup> merit-mongers ascribing iustification and saluation vnto their owne good workes. He that beleeneth shall not perish, but haue euerlasting life. We are saued by grace <sup>l</sup> thorough faith, apprehending and applying the mercies of God the father and the merits of Christ his sonne. He that beleeneth in him shall not be condemned, but he that beleeneth not is already condemned, as it followeth in our text. <sup>m</sup> *Quare saluator dictus est mundi, nisi ut saluet mundum, non ut indicet mundum, saluari non vis ab ipso, ex te ipso indicaberis.*

As for exhortation, if God so loued vs, let vs also loue one another: if he spared not his owne and only sonne but gaue him for vs: <sup>p</sup> it is meet that we should expend our substance for the good of his Church and children in need. It is an olde prouerbe, *loue me, loue my friend.* Let vs then manifest our loue to Christ in louing his members, and in cherishing such as mourne in Sion. his first comming (as it followeth in our text) *was not to condemne; but saue the world.* He came to call <sup>q</sup> sinners vnto repentance, to seeke the <sup>r</sup> lost sheepe, to bind vp the <sup>s</sup> broken hearted, to <sup>t</sup> refresh the weary, to giue rest vnto the laden soule. His second comming shall be to iudge the world, and then there shall be <sup>u</sup> iudgement mercilesse to him that shewed no mercy, but vnto those which haue bin mercifull as his father in heauen is mercifull, he shall say, *come ye blessed, inherit ye the kingdome prepared for you from the foundations of the world, for I was hungrie, and ye gaue me meat: I thirsted, and ye gaue me drinke, &c.*

If any shall aske why this text is allotted for a Whitsun holy day which is a memoriall of the Gospell, and of Christs

<sup>k</sup> Melanct.  
Culman.  
Marlorat.

<sup>l</sup> Ephes. 2. 8.

<sup>m</sup> August. tract.  
12. in Ioan.

<sup>n</sup> 1. Iohn 4. 11.  
<sup>o</sup> Rom. 8. 32.  
<sup>p</sup> Enthyem. in  
loc.

<sup>q</sup> Mat. 9. 13.  
<sup>r</sup> Luke 15. 6.  
<sup>s</sup> Esay 61. 1.  
<sup>t</sup> Mat. 11. 28.

<sup>u</sup> Iames 2. 13.

\* *Martin.*  
*Mollerus in loc.*  
 7 *1. Iohn 2 27.*

Christs sending downe the holy Ghost; \* answere may be that the spirit of truth teacheth vs 7 all things according to Christs owne doctrine preached in the world, the summe whereof is this one little line, *so God loved the world, &c.*

*The Epistle, ACTS. 8.14.*

*When the Apostles which were at Hierusalem, had heard say that Samaria had received the word of God, they sent unto them Peter and Iohn, &c.*

\* *Mark. 16.15.*

\* *Mat. 28.19.*

**T**He blessed Apostles inioyned by Christ at his last appearing to 2 goe into the whole world, and to teach 2 all nations, hearing now *that Samaria had received the word of God, they sent unto them Peter and Iohn*, to build vp the Churches of Samaria whose foundation had bin laid afore by *Philip*: in this embassage two points are more chiefly regardable, namely

The { vigilant care of the whole Colledge in sending,  
 verse 14.  
 diligent faithfulness of *Peter and Iohn*, that were sent executing their charge

By { prayer, verse 15.  
 imposition of hands, verse 17.

*When the Apostles of Hierusalem heard*] They shew their sollicitous care for the Churches in <sup>b</sup> hearking after their good, and in <sup>c</sup> affording their helping hand of their owne accord readily when any fit occasion was offered. For we read not heare that the brethren of Samaria wrote to the Colledge to send them an Apostle, yet they did send two, and those two which of all their company were of the most <sup>d</sup> eminent note *Peter and Iohn*. Eucry Bishop (as more properly succeeding Apostles in office) is taught from hence to be <sup>e</sup> *non tam celer*

<sup>b</sup> *Aretius.*  
<sup>c</sup> *Calvin.*

<sup>d</sup> *Galat. 2.6.9.*

<sup>e</sup> *Bernard.*

*ad*



*ad cathedram, quam vigil ad curam.* If any congregation in his Dioces need confirmation, he must either send those Suffraganes which are fit like to Peter and Iohn, or else come himselfe to pray for them, and to lay his hands on them.

† Protestant Divines vrge this example to proue that Saint Peter was not head of the Apostles or absolute soueraigne, because the text is plaine, Iohn 13.16. *the messenger is not greater then he that sent him.* I know the foure great Cardinals of Rome, & Turrecremata, <sup>h</sup> Caietan, <sup>i</sup> Baronius, <sup>k</sup> Bellarmine which vpon the point are the foure cheife supporters of Saint Peters chaire of estate) haue found out many shifts how to decline the heauy blow of this weighty reason, and <sup>b</sup> they who gather stickes vnder these Cardinals hedge, report and repeat their distinctions as vnanswerable. But examine them, and you shall instantly see that they be like *Hercules tragicall club* in shew massie, but in substance nothing else but shreds and straw (as the Poet speakes) an affrighting vanity.

To their first example, God the sonne is sent into the world by God the father, and yet in the Trininy none is greater or lesse then another. <sup>m</sup> Answer is made, that Christ was sent into the world as he was in the forme of a seruant, according to that of Paul, Galat. 4.4. *God sent forth his sonne made of a woman;* and Christ as man acknowledgeth himselfe to be lesse then his father, Iohn 14.18. *my father is greater then I:* But Christ (if you consider him in the forme of <sup>n</sup> God) <sup>o</sup> filled heauen and earth, and so he may bee said to send himselfe, as <sup>p</sup> elsewhere to giue himselfe for vs. See Saint Augustine *ubi sup. in margin.* Lombard sent Lib. 1. dist. 15. Thomas part. 1. *quast. 43. art. 8.*

Touching that eternal sending of the holy spirit from the father and the sonne: <sup>q</sup> we say that the mysteries of the sacred Trinity being ineffable, the words are almost all borrowed that are vsed to shew the distinct operations

† B. Jewel answer to Harding art. suprem. diuis. 20. Calvin. Instit. lib. 4. cap. 6. § 7. Dr. Sutlis. de Rom. pont. lib. 2. cap. 1. Aetius. B. 27. Marlorat. in loc. & Lib. 2. sum. cap. 14. <sup>h</sup> In loc. <sup>i</sup> Annual. tom. 1. ad an. 35 fol. 253. <sup>k</sup> De Rom. pon. lib. 1. cap. 16. § ad illud antem. <sup>l</sup> Rhemist. & Lorin. in loc. <sup>m</sup> Augustin. de trinit. lib. 2. cap. 5. <sup>n</sup> Philip. 2.8. <sup>o</sup> Jeremy 23. 24. <sup>p</sup> Ephes. 5. 2.

<sup>q</sup> Dr. Fulke in loc.

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<sup>r</sup>Contra Maxi-  
minum. lib. 3.  
cap. 14.

ons of the same. Saint <sup>r</sup> *Augustine* speaking of the gene-  
ration of the sonne and proceeding of the holy Ghost,  
ingeniously confessed his want of wit and wordes, *In-  
ter illam generationem, & hanc processionem distinguere  
nescio, non valeo, non sufficio: quia & illa & ista est inefa-  
bilis.* But here the Apostles in proper phrase of speaking  
sent *Peter* and *John*, ergo they were subiect to their au-  
thority.

Thirdly, whereas they say that there is a twofold sen-  
ding, one, which is *amoris*, and another, which is *imperij*:  
for an equall or an inferiour, may perswade his friend to  
doe his busines for him, a body politike may send their  
head to the Parliament, and a common weale their  
Prince to the warres; our answer is ready that an infe-  
riour intreating his friend can not truly say that he sent  
his peere, much lesse his superiour, neither can a corpo-  
ration that is vnder a soueraigne head (such as the  
Church of Rome would haue *Peter* to be) choose him  
to be their foot to goe for them, he may peradventure  
goe by his owne consent or desire, but hee can not bee  
sent: neither can a common weale thrust their absolute  
King into the danger of warre, *Sponte hoc ille facien-  
dum indicat, sed ab illis ad bellum gerendum extrudi non  
potest.* Lastly, <sup>r</sup> we say that *Peter* here was sent not as a  
Prince, but as a peere, for *John* was ioyned with him in  
the mission and commission as a copartner in his office:  
so the text, *they sent Peter and John.* And *Peter* being  
sent into Samaria by his brethren <sup>x</sup> repined not as hol-  
ding himselfe their gouernour, but went his way as  
their messenger, and <sup>y</sup> elsewhere being questioned by  
the Apostles for going to *Cornelius*, and eating with  
vncircumcised heathens, he forthwith excused himselfe  
and came to his answer.

Fourthly, wheras they be driuen here to confesse, that  
the Colledge of Apostles comprising *Peter*, was grea-  
ter then *Peter* their head alone: <sup>z</sup> Wee say (this being  
granted) that *Peters* Popedom was not the soueraigne  
power

<sup>r</sup> Dr. Sutlif. ubi  
sup.

<sup>r</sup> Aretius.  
Caluin.

<sup>u</sup> Sibi socium  
ut Arator. lib. 1.  
Carm. in Act.  
<sup>x</sup> B. Iewel ubi  
sup.  
<sup>y</sup> Acts 11. 3.

<sup>z</sup> Dr. Fulke in  
loc.



power of Christ, neither was *Peter* head of the Apostles as Christ's Vicar, for the whole Church comprising Christ the head thereof is not of greater authority then Christ himselfe. Againe, it is a received opinion among moderne Iesuited Papists, <sup>a</sup> that *the Church is nothing else but the Pope*; so that the Successor of *Peter*, is now farre greater then *Peter* himselfe, for hee will bee tied neither to Councell, nor Canon, nor custome, more then himselfe liketh.

<sup>a</sup> See B. Bilson against the Jesuites. part. 3. fol. 367.

*It is when they were come downe, prayed for them, that they might receive the holy Ghost*] It is probable that *Peter* and *Iohn*, did preach as well as pray, <sup>b</sup> but *S. Luke* reporteth onely what new thing happened to Samaria by their coming, namely, *the receiving of the holy Ghost, through imposition of hands and prayer*. Here *S. Augustine*, <sup>c</sup> *Lombard*, and <sup>e</sup> other obserue, that Christ is God in giuing the holy spirit, *quantus deus est qui dat deum*. His Apostles did not giue the holy Ghost at Samaria, *they prayed for them, that they might receive the holy Ghost, and they laid thir hands on them, and they received the holy Ghost*: euery good gift is from aboue, Samaria then had extraordinarie gifts of the spirit. By *Peter* and *Iohn*, not from *Peter* and *Iohn*; and *Simon Magus* insinuates so much in his offer of money to to them, at the 19. verse, *give mee this power, that on whomsoever I lay the hands, hee may receive the holy Ghost*. He did not say, that I might giue; but onely *that he may receive*. Happily some will obiekt, that *Paul* gaue the spirit to the Galathians, as it may seeme when hee saith, <sup>f</sup> *he that ministreth vnto you the spirit, and worketh miracles among you, doth hee it through the workes of the law, or by the hearing of faith preached*? Our answer may be gathered out of the text, <sup>g</sup> that hee gaue not the spirit by his proper power, but onely that they received the spirit through his preaching and ministry.

<sup>b</sup> Calvin in loc.

<sup>c</sup> De trinit lib. 15. cap. 26.  
<sup>d</sup> Lib. 1. sent. dist. 34. cap. hic queritur.  
<sup>e</sup> Lorin.

<sup>f</sup> Galat. 3. 5.

<sup>g</sup> Lombard. ubi sup. cap. sed huic videtur. Idem August. Ambros.

Aquin. in Gal. 3.

<sup>h</sup> Lyrar. & Lorin. in loc

*They were baptized onely in the name of Christ Iesus*] You must here referre the word <sup>h</sup> *onely*, to *baptized*, and

and not to the clause following, *in the name of Christ Iesus*. It is not the meaning of S. Luke, that they were baptized in the name of God the Sonne onely: for it is Christs owne Canon, Matth. 28. 29. That all the three persons of the blessed Trinity must expressly bee named in Baptisme, *Go teach all nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost*. See Bellarm. de Baptismo. lib. 1. cap. 3. Suarez in Thom. 3. part. tom. 3. disput. 21. Calvin & Lorin. in act. 2. 38. So that to bee baptized in the name of Iesus Christ, in this and other like place of this booke, <sup>i</sup> is to be baptized in the faith of Iesus Christ, or in the power of Iesus Christ, or according to the prescript of Iesus Christ. Here then a question is moued, how the faithfull in Samaria were baptized, and yet the holy Ghost was come on none of them. Hee that is baptized, must acknowledge that Christ is the Lord, and no man (as <sup>k</sup> Paul telleth vs) can say that Iesus is the Lord, but by the holy Ghost. All that are <sup>l</sup> baptized into Christ haue put on Christ, and are <sup>m</sup> buried with him in his death, that like as Christ was raised up from the dead by the glory of the Father, so they likewise should walke in newnesse of life. <sup>n</sup> Answer is made, that the Samaritans had already receiued inuisible graces of the sanctifying spirit, which are common vnto all such as truly belecue: but as yet Samaria had not any singular and extraordinarie miraculous gifts, as in Christs name to cast out diuels, and to speake with new tongues, and to heale the sicke, &c. the which in the Primatiue time was conferred vpon certaine persons, according to the will of the spirit, for the confirmation of the Gospell. It is apparant that the Apostles had the sanctifying and illuminating spirit for their guide from the very beginning of their preaching, Matth. 10. 20. *It is not ye that speake, but the spirit of your father which speaketh in you*. Yet wee reade, Iohn 7. 38. *that the holy Ghost was not yet giuen, because Iesus was not yet glorified*. For they receiued not those miraculous gifts of healing

<sup>i</sup> Bellarm. de  
baptismo, lib. 1.  
cap. 3.

<sup>k</sup> 1. Cor. 12. 3.

<sup>l</sup> Galath. 3. 27.  
<sup>m</sup> Rom. 6. 4.

<sup>n</sup> Calvin. instlt.  
lib. 4. cap. 19.  
§. 8. Idem  
Aretius.  
Iustus Iouai.  
Marlorat.  
Lorin. in loc.



healing and speaking with strange tongues, according to the comfortable promises of Christ at his • farwell, vntill the holy Ghost on the feast of Pentecost, came downe to them, appearing in clouen and fiery tongues, Acts 2.

P Other thinke that the Churches of Samaria by these prayers and imposition of hands receiued a greater measure of sanctification, and so they cite this text to proue *confirmation after Baptisme*. As also that *Bishops* onely must administer this confirmation, and hereupon we call it in our countrie, *Bishopping*. Philip, as a Deacon, did his part in baptizing and in preaching the word, but imposition of hands appertained not to his order and office. See *Chrysost. in loc.* Cyprian *epist.* 73. *ad Iubaian.* August. *de trinit. lib.* 15. *cap.* 26. Ambros. & Haymo in *Hebr.* 6. 2. Thom. 3. *part. quest.* 72. *art.* 11. Hooker *ubi sup. in marg.* Dr. Hakewill *tract.* of conformation, *cap.* 3.

• Mark. 16. 17.

P Gloss. interlin.  
& ordinar.  
Beda.  
Hugo.  
Caietan in loc.  
Hooker eccles.  
polit. lib. 5. §. 66.  
and Dr. Fulke  
disalloweth it  
not in Act. 8.  
and his testimo-  
nie is cited sum.  
conference  
pag. 32.

The Gospell. I O H N 10. 1.

*Verily, verily I say vnto you, he that entreth not in by the doore into the sheepfold, but climbeth vp some other way, the same is a theefe and a murtherer, &c.*

THE text following in this chapter (*I am the good shepheard*) appointed for the Gospell, 2. Sund. after *Easter*, is both an explication, and an application of this our present *parable*. Thither I send the courteous Reader, and so my loue be with him in the Lord, to whom onely wise, bee glory through Iesus Christ euermore. Amen.

F I N I S.

¶ Arellus.  
Bullinger.  
Piscator in  
Joan. 10.  
Idem Pontan.  
con. fer. 3.  
Pentecost. See  
S. August. tract.  
45. 46. 47 in  
Joan.

# Errata.

Words mistaken, Pag.

{ 1. line 8. a fin. wife,  
56. lin. 14. a fin. Greeke,  
59. lin. 10. fecimus,  
64. lin. 8. to  
90. lin. 6. in marg. serm.  
95. lin. 6. in marg. 336.  
103. in marg. Rom. 1.  
107. lin. 9. a fin. folijs,  
125. lin. 1. with,

{ mother.  
great.  
fecimus.  
for.  
idem.  
339.  
Tom. 3.  
folijs.  
unto.

V Words left out, Pag.

{ 29. lin. 10. secundum.  
39. lin. 11. little.  
67. lin. 5. a fin. vt.  
122. lin. 15. man.  
150. lin. 4. nor yet respected.



THE  
THIRD PART  
FROM S. IOHN BAP-  
TISTS NATIVITIE TO  
the last Holy-day in the  
*whole yeere.*

DEDICATED VNTO THE  
RIGHT RELIGIOVS AND RE-  
solute Doctor, MATTHEVV SVT-  
CLIFFE, Deane of Exeter.

---

By IOHN BOYS, *Doctor*  
of Diuinitie.

---

HIERONYMVS EPIST. AD RIPARIVM.  
*Honoramus seruos, vt honor seruorum redundet ad Do-  
minum.*



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